

# Sex and sexuality in Islam



## Part 1

By **Abul Kasem**

[A word of caution: This article contains sexually explicit terms and coarse language that may offend many readers. The author will not take any responsibility in the event any reader may become upset reading this essay. My request to them: please do refrain from reading this essay if you are likely to be offended. You have been forewarned.]

## Introduction

There is more to sex in Islam than meets the eye. Do you care to know that sex is the biggest taboo in Islam? It is a topic that is fraught with fear and seldom discussed by the followers of Islam, except when they are in trouble or when they go to a foreign/infidel country to 'enjoy' women there. Islam pretends as if sexual organs do not exist either in a male or in a female. A woman is covered from head to toe just to hide her '*awra*,' which is the Islamic vocabulary for the part of body that

arouses sexual desire in a man, or the ‘shame’ of her. Thus, sexual organs are shameful parts of a body! It is a great insult to a woman to depict her entire body as shameful. It is also a great insult to all men. Why? Because, this gives the impression that men are like beasts that are on the street, just on the lookout there for women to prowl on for sex. This is completely nonsense. While living in an infidel country, I have watched millions of *kufur* women dressed in very decent as well as not so decent dresses. However, never have I seen a single man jump on a woman in the street to copulate with her, despite her mode of dressing being aphrodisiac or in plain word ‘sexy.’ The Islamic concept of sex is based on Bedouin Arab culture, that is barbaric and uncivilized, to say the least, when compared to today’s world. This is because sex is so a ‘dirty’ word and it is so ‘severely’ restricted in Islam that as a inquisitive person I became extremely interested in it and devoured any written material that dealt with sex in Islam. To my surprise, I found that so little information is available, although there are tons and tons of books on *Tafseer*, *ahadith Sharia*, *fiqh* and the list goes on for all other branches of Islamic studies. Therefore, I had to write from scratch without much help from Islamic/other sources. Another big surprise for me was that the restrictions on sex for men in Islam are just superficial. There are countless loopholes in Islamic rules, so much so that it is possible for a Muslim man, whether married or not, to have uninterrupted supply of sex if he so desires. But he must know the rules of the game very well, if not, then he may fall into a great torment. There are many secrets and untold provisions for sex in Islam that very few Mullahs will tell.

How pleasant a quilt is in winter? Or a Chinese dish for the test buds? Good poems, songs, arts, or sculptures immensely please a cultured mind. Did you notice that very rarely physical and mental pleasures meet in one single element? Sex, as the climax of this type, always has been one of the strongest driving forces of mankind, especially men. Handling of sex by a society reflects its level and maturity. At times Islamic aspect of human sexuality overlaps with “Status of Women,” but the two are not the same. **Compared to other social/religious systems of the world, Islam gives sex and sexual “purity” an extraordinary importance with inherent contradictions/conflicts so much so that we may safely say that Islam is over-obsessed, oversensitive and over-apprehensive about sex.**

This essay is an attempt to expose the hypocrisy, double standard, unfairness, absurdity and sheer irrationality of Islam when it comes to sex. It also examines the barbaric rules that Islam inflicts on innocent people for having a simple sexually satisfying relationship whether one is married or not that Islam unjustly and illogically construes as ‘*haram*.’ One must not forget however how crucial sex is in our life.

In the first place, without sex, none of us will be in this world for sure. Darwinian evolution would have stopped eons ago! So think about it for a moment.

Let us begin with the first principle of Islamic sex for men, that is:

### **Have virgins for fun and frolic**

In Islam, keeping the virginity is the highest asset that a woman could possess. There is no crime/sin as despicable as that of losing the virginity before a woman is married. The thought of indulging in pre-marital sex by an adult woman is absolutely unthinkable in Islam (For men it is a different story altogether. As we shall see later, it is possible for an unmarried Muslim man to be engaged in sex with slave-girls/captive/infidel women but not with free Muslim women). Mind you, premarital sex is a serious crime that may involve severe punishment for the offender; one hundred Islamic lashing for the unmarried woman (or man) and stoning to death for the married woman (or man). This punishment is *hudud*, which means that there is no way the offender can escape the severity of this kind of barbaric torment. Once the punishment has been passed down, it must be carried out at any cost. So much for Islamic mercy and tolerance! If you thought that I am being too critical, then please be reminded that in Islam, homicide is not such a serious offence as sex is. That is to say, the punishment for a murder can be commuted to other sentence like *Qias* (retaliation) or *Diya* (blood money). Now contrast this if you will, with the laws for sexual offences. It looks like that taking a life is much simpler and easier than making love, especially for women, if we go by the Islamic rules. How barbaric and at the same time myopic view!

Who do you think is the ‘real’ owner of our sexual organs, in particular the sexual organs of women? No, it is not we, the humankind. It is Islam. Believe it or not, Islam owns the sexual organs of every Muslim man and woman in this universe, all of it, including even the pubic hairs that grow there! Here is what the *ahadith* say about how to manage a woman’s pubic hair.

Wife must shave pubic hair if husband returns home at night after a long journey...7.62.173

*Sahih Bukhari: Volume 7, Book 62, Number 173:*

Narrated Jabir bin 'Abdullah:

The Prophet said, "If you enter (your town) at night (after coming from a journey), do not enter upon your family till the woman whose husband was absent (from the house) shaves her pubic hair and the woman with unkempt hair, combs her hair" Allah's Apostle further said, "(O Jabir!) Seek to have offspring, seek to have offspring!"

Five practices of *fitra* 1. Circumcision; 2. Shaving pubic region; 3. Clipping nails 4. Cutting mustache short; 5. Removal of arm pit hair...7.72.777

*Sahih Bukhari: Volume 7, Book 72, Number 777:*

Narrated Abu Huraira:

Allah's Apostle said, "Five practices are characteristics of the Fitra: circumcision, shaving the pubic region, clipping the nails and cutting the moustaches short."

One may wonder why Allah is so free to look into what a human possess between his/her two thighs. We always thought Allah has more important affairs to attend to!

If you ever thought that Allah gave you the sexual organ for your use as per your desire, then perish that thought. From birth to death, from adulthood to old age, from house to desert, every aspect of the use of your very own private part is controlled by innumerable, mindless, cruel and oftentimes utterly despicable Islamic rules as written in the *Sha'ria*, the so-called divine laws of Allah. One may legitimately ask why *Sha'ria* does not control the use of sexual organs of animals like cows, goats, horses, pigs, lions, tigers, birds, snakes, turtles and all other species that engage in copulation for fun and/or reproduction. It looks as if the animals have much more freedom on sexual activities than the human beings—the best creation of Allah! Please give a serious thought on this and you cannot but be amazed by the downright infringement by Islam on the very basic right of a human being which is his/her privacy. The extreme barbarism in Islam to control the innate, natural and instinctive sexual desire and its joy is particularly aimed at keeping the virginity of women intact at all cost even going to the extreme of execution of a woman who dare to express her sexual

desire in an un-Islamic (read pre-marital or otherwise) way.

One may wonder why Islam is so utterly obsessed with the virginity of women. I often thought about this after I came to the infidel land. In this land of 'sinners' and 'prostitutes' and 'sluts,' sex between consenting adults is not viewed as a crime, although application of physical force for carnal gratification may constitute a serious act of violence, which may carry prison sentence. In an Islamic paradise, on the other hand, sex between two opposite partners (or same sex partners) is absolutely *haram* whether consensual or not. More importantly, sexual gratification by a woman outside the bond of marriage is completely forbidden. Many Muslims who come to live in a western society will have great difficulty in understanding the values and ethos upon which their (the so called infidel west) concept of sexuality of men and women are based upon. To these Muslim men, most women who indulge in sex before their marriage are prostitutes, harlots, and whores and are available for an easy lay. That is why a lot of devout Muslim men have a hard time to have easy and professional relations with the western/infidel women they meet. For a Muslim man, a non-virgin woman is totally unthinkable for his consideration of marriage. These infidel women are for having a good time and for 'one-night stand' only. According to Islam, an unmarried woman must keep her sexual and reproductive organ in complete lock under any and all circumstances till she gets married. I gave a deep pondering over this issue of blatant deprivation of sexual joy in the name of Allah and religion. Then, while examining the Sahi Bukhari and Sahi Muslim, the most authentic of all ahadith, I came across with the following gems of *ahadith*. I found the reason why Allah is so paranoid on keeping intact the virginity of women at all times before marriage. Let us read these *ahadith*.

*Sahih Bukhari Volume 7, Book 62, Number 16:*

Narrated Jabir bin Abdullah:

While we were returning from a Ghazwa (Holy Battle) with the Prophet, I started driving my camel fast, as it was a lazy camel. A rider came behind me and pricked my camel with a spear he had with him, and then my camel started running as fast as the best camel you may see. Behold! The rider was the Prophet himself. He said, 'What makes you in such a hurry?' I replied, 'I am newly married.' He said, 'Did you marry a virgin or a matron?' I replied, 'A matron.' He said, 'Why didn't you marry a young girl so that you may play with her and she with you?' When we were about to enter (Medina), the Prophet said, 'Wait

so that you may enter (Medina) at night so that the lady of unkempt hair may comb her hair and the one whose husband has been absent may shave her pubic region.

*Sahih Bukhari Volume 3, Book 38, Number 504:*

Narrated Jabir bin 'Abdullah:

I was accompanying the Prophet on a journey and was riding a slow camel that was lagging behind the others. [...] When we approached Medina, I started going (towards my house). The Prophet said, "Where are you going?" I said, "I have married a widow." He said, "Why have you not married a virgin to fondle with each other?" [...]

*Sahih Muslim Book 008, Number 3459:*

Jabir b. 'Abdullah (Allah be pleased with them) reported: I married a woman, whereupon Allah's Messenger (may peace be upon him) said to me: Have you married? I said: Yes. He said: Is it a virgin or a previously married one (widow or divorced)? I said: With a previously married one, whereupon he said: Where had you been (away) from the amusements of virgins? Shu'ba said: I made a mention of it to 'Amr b. Dinar and he said: I too heard from Jabir making mention of that (that Allah's Apostle) said: Why didn't you marry a girl, so that you might sport with her and she might sport with you?

Please read those three *ahadith* once again. What picture do we get of a husband who is gracious enough in marrying a widow? Now contrast this with the recommendation of Muhammad (pbuh), the Prophet of Islam. What picture do we get of a husband who is obsessed in marrying a virgin possibly a very young virgin for that matter? Yes, it is the picture of a husband who is a molester, a sexual molester per se, if we say it bluntly. Remember, this is the recommendation from the messenger of Allah, who, himself had only one virgin girl in his harem. He must have found it exceedingly fun to be married with a very young virgin girl. This kind of child/female/sexual molestation must have the seal of approval of Allah, the almighty. Can this pleasure of sexual molestation be the real reason for Allah's absolute obsession with the virginity of young women? Can it be that Allah, Himself loves to fondle the virgins, since we read

in the Quran that He has an abundant supply of virgin *houris* for His followers of Islam? Here are a few samples of verses from the holy Qur'an to demonstrate Allah's total fascination with the virginity of women.

044.051 As to the Righteous (they will be) in a position of Security,

044.052 Among Gardens and Springs;

044.053 Dressed in fine silk and in rich brocade, they will face each other;

044.054 So; and We shall join them to fair women with beautiful, big, and lustrous eyes.

055.056 In them will be (Maidens), chaste, restraining their glances, whom no man or Jinn before them has touched;-

055.057 Then which of the favours of your Lord will ye deny?-

055.058 Like unto Rubies and coral.

055.072 Companions restrained (as to their glances), in (goodly) pavilions;-

055.073 Then which of the favours of your Lord will ye deny?-

055.074 Whom no man or Jinn before them has touched;-

055.075 Then which of the favours of your Lord will ye deny?-

056.035: We have created (their Companions) of special creation.

056.036 And made them virgin - pure (and undefiled), -

056.037 Beloved (by nature), equal in age,-

056.038 For the Companions of the Right Hand.

078.031 Verily for the Righteous there will be a fulfilment of (the heart's) desires;

078.032 Gardens enclosed, and grapevines;

078.033 And voluptuous women of equal age;

078.034 And a cup full (to the brim).

Now you know why one must marry a virgin and a very young woman, for that matter. Yes, it is for fun and pleasure, similar to the enjoyment that Allah enjoys and has reserved for the 'true' believers in His paradise.

## One-night stand

Who needs sex in a hurry but does not want to go through the elaborate ritual of marriage and the payment of expensive dower? Of course, many people would love to have this kind of quickie sex without much obligations. No wonder that there are so many women engaged in the world's oldest profession just to meet this demand from depraved men. In modern parlance, we call it 'one-night' stand. Believe it or not, Islam has its equivalence too!

The Islamic counterpart of one-night stand is known as the *M'uta* marriage. In this kind of contract marriage, a man simply contracts a woman to sleep with him for a brief period only. Although the Sunnis have banned the *M'uta* system, it is very much in practice among the *Shiites*. It is quite possible to have a *M'uta* marriage every night and kick the woman out next morning. There is no need of divorce in a *M'uta* marriage. This type of marriage is a contract to sleep together and that is all. Also, remember that though there is a restriction of up to four permanent wives at any time, there is no such restriction on the number of temporary wives that one can have at any given moment. In modern language, we call this 'one night stand'. *M'uta* marriage has absolutely no time limit either. So, "one-night's play" is perfectly Islamic. With *M'uta* system, it is possible to have unlimited, non-stop sex round the clock. It is stated that Imam Hasan, the grandson of Muhammad (pbuh) collected up to three hundred sex partners (the Islamic terminology is temporary wives) besides his regular wives, to have one-night stand with them. Imam Hasan was definitely an Islamic 'Playboy' of his time. No doubt about it! See, how clever of Islam to

have solution even for the playboys of their Ummah.

Here I am quoting from a Sahi *hadis* to show how one can have concubines for one-night stand

*Sahih Muslim Book 008, Number 3253:*

Rabi' b. Sabra reported that his father went on an expedition with Allah's Messenger (may peace be upon him) during the Victory of Mecca, and we stayed there for fifteen days (i. e. for thirteen full days and a day and a night), and Allah's Messenger (may peace be upon him) permitted us to contract temporary marriage with women. So I and another person of my tribe went out, and I was more handsome than he, whereas he was almost ugly. Each one of us had a cloaks, My cloak was worn out, whereas the cloak of my cousin was quite new. As we reached the lower or the upper side of Mecca, we came across a young woman like a young smart long-necked she-camel. We said: Is it possible that one of us may contract temporary marriage with you? She said: What will you give me as a dower? Each one of us spread his cloak. She began to cast a glance on both the persons. My companion also looked at her when she was casting a glance at her side and he said: This cloak of his is worn out, whereas my cloak is quite new. She, however, said twice or thrice: There is no harm in (accepting) this cloak (the old one). So I contracted temporary marriage with her, and I did not come out (of this) until Allah's Messenger (may peace be upon him) declared it forbidden.

*Mu'tah* means enjoyment---(ref.6, p. 424)

MU'TAH. Lit. "Usufruct, enjoyment." A marriage contracted for a limited period, for a certain sum of money. Such marriages are still legal amongst the Shi'ahs, and exist in Persia (Malcom's Persia vol.II.p. 591) to the present day, but they are said to be unlawful by the Sunnis. They were permitted by the Arabian Prophet at Autas, and are undoubtedly the greatest stain upon the moral legislation but the Sunnis say that he afterwards prohibited a *mu'tah* marriage at Khaibar (Vide *Mishkat*, book xii. Ch iv. Pt2.).

## Sexual perversion/fetish

What should you do when you see a sexy, voluptuous woman with her pulchritudinous figure and your sexual desire is aroused intensely? The Islamic solution is to hurry home to your wife and have intercourse with her immediately. In these days of easy availability of pornographic/adult materials and fetish objects, I wonder how many times one may have to run to one's wife/s after watching a 'stag film'

or reading a 'smut' magazine. Here is the *hadis* that tells us the story.

*Sahih Muslim Book 008, Number 3240:*

Jabir reported that Allah's Messenger (may peace be upon him) saw a woman, and so he came to his wife, Zainab, as she was tanning a leather and had sexual intercourse with her. He then went to his Companions and told them: The woman advances and retires in the shape of a devil, so when one of you sees a woman, he should come to his wife, for that will repel what he feels in his heart.

## Oh, those obligatory *Ghusls*

If a man is so much obsessed with the desire of sexual gratification, then he must clean himself by bath, the Islamic method of cleaning oneself after sexual defilement. Imagine how many times you may have to do that if you are influenced by fetish and hurry to your wife/s to have the 'circumcised parts' touch each other? Here is the Islamic rule on cleansing oneself after a sexual union.

*Sahih Muslim Book 3, Number 0684:*

Abu Musa reported: There cropped up a difference of opinion between a group of Muhajirs (Emigrants and a group of Ansar (Helpers) (and the point of dispute was) that the Ansar said: The bath (because of sexual intercourse) becomes obligatory only-when the semen spurts out or ejaculates. But the Muhajirs said: When a man has sexual intercourse (with the woman), a bath becomes obligatory (no matter whether or not there is seminal emission or ejaculation). Abu Musa said: Well, I satisfy you on this (issue). He (Abu Musa, the narrator) said: I got up (and went) to 'A'isha and sought her permission and it was granted, and I said to her: O Mother, or Mother of the Faithful, I want to ask you about a matter on which I feel shy. She said : Don't feel shy of asking me about a thing which you can ask your mother, who gave you birth, for I am too your mother. Upon this I said: What makes a bath obligatory for a person ? She replied: You have come across one well informed! The Messenger of Allah (may peace be upon him) said: When anyone sits amidst four parts (of the woman) and the circumcised parts touch each other a bath becomes obligatory.

## **When he reaches the climax but she doesn't (or vice versa)**

Here is the Islamic solution for unfulfilled or incomplete sexual pleasure. Please amuse yourself reading these two *ahadith* if you have experienced this bedroom problem.

*Sahih Muslim Book 3, Number 0677:*

Ubayy Ibn Ka'b reported: I asked the Messenger of Allah (may peace be upon him) about a man who has sexual intercourse with his wife, but leaves her before orgasm. Upon this he (the Holy Prophet) said: He should wash the secretion of his wife, and then perform ablution and offer prayer.

*Sahih Muslim Book 3, Number 0680:*

Zaid b. Khalid al-Jubani reported that he asked Uthman b. 'Affan: What is your opinion about the man who has sexual intercourse with his wife, but does not experience orgasm? Uthman said: He should perform ablution as he does for prayer, and wash his organ. 'Uthmin also said : I have heard it from the Messenger of Allah (may peace be upon him).

## **Part 2**

### **Go ahead and enjoy a female body**

In Islam, sex means the enjoyment of a female body. The notion that sex could be an exceedingly joyful experience for both male and female is sadly lacking in the Islamic concept of it. It is the man who is the actor and the decision maker in this matter and not both the partners. A woman does not actively take part or act in sexual copulation. She is merely a passive receiver of male action, simply an instrument for providing carnal pleasure to the man. At least, this is what I understood after doing a comprehensive research of the foundations of Islamic laws, that is Qur'an and *ahadith*.

The method of securing such sexual/physical pleasure, as per Islam, is very similar to a commercial/business transaction. In Islam, a woman has no right to get married on her own accord if she has a guardian. In all cases of marriage and sex she is treated merely as a sexual object, much like the provider of a service for which she must be paid some compensation. In Islamic parlance, this compensation for sexual service is known as *mahr* or dower. All Muslim men must agree to pay an amount of money before marrying a woman. This payment can be immediate or it can be deferred to a future date. Now you know what a *mahr* is. No Islamic marriage is valid without the agreement for a dower. In reality, however, this dower is nothing but the payment for the possession of a female body for sexual gratification by the male. It is a very blunt statement, I have made, you may think. To check the veracity of such a direct and outrageous statement, please open any *Sha'ria* book, such as reference 8. Here is an excerpt from this authentic *Sha'ria* (the divine law of Allah) book.

Ownership of a woman's body to do as he likes including beating

m5.4 (ref: 8, p.526) husbands rights

A husband possesses full right to enjoy his wife's person (A: from the top of her head to the bottoms of her feet, though anal intercourse (dis: p75.20) is absolutely unlawful) in what does not physically harm her.

He is entitled to take her with him when he travels.

Let us also look into a book of Islamic jurisprudence that was used (during the British Raj in India) as a textbook for *Hanafi* laws at Inns of Law (London). It is the book, (reference 11) which even the *Sha'ria* lawyers consult regularly in the interpretation of Islamic laws. In page 44 of this book, it is written:

Full dower is the payment for the delivery of woman's person, *Booza*, meaning *Genitalia arum Mulieris*.

*The wife entitled to her whole dower upon the consummation of the marriage or the death of the husband.*—If a person specify a dower of ten or more Dirms, and should afterwards consummate his marriage, or be removed by death, his wife, in either case, has a claim to the whole of the dower specified, because, by consummation, the delivery of the return for the dower, namely the *Booza*, or woman's person,\* is established, and therein is confirmed the right to the consideration, namely, the dower; and, on the other hand, by the decease of the husband the marriage is rendered complete by its completion, and consequently is so with respect to all its effects.

(\* Literally, *Genitale arum Mulieris*)

Yes, you read it correctly. The meaning of *Genitalia arvum Mulieris* is woman's vagina. The above few sentences clearly meant that a woman sells her vagina in return for the *mahr*. It is a commercial transaction. Make no mistake about it! Period.

This is the real meaning of sex in Islam; that is, a man buys a woman's sex organ for enjoyment through the payment of *mahr*, which is the Islamic dower. Whether a woman really enjoys this kind of 'forced' sex is completely irrelevant in Islamic concept of sex. A man's orgasm becomes absolutely a necessity when a woman is contracted in marriage through the payment of Islamic *mahr* (or its deferment to a future date).

If you thought that I am exaggerating too much and speaking 'out of context' then there is more surprise for you. In the same book it is written that the possession of object of contract is the actual coitus or enjoyment and the right to dower is not confirmed without enjoyment. Enjoyment of what? Please read the full text for the answer.

*Case of Khalwat-SAHEEH OR RETIREMENT.*—IF a man retire with his wife, and there be no legal or natural obstruction to the commission of the carnal act, and he afterwards divorce her, the whole dower in this case goes to her.—Shafei maintains that she is here to receive no more than her half dower, because the husband cannot obtain possession of the object of the contract but by actual coition; and the right to the dower is not corroborated and confirmed without enjoyment.—The argument of our doctors is, that the woman has completed her part of the contract, by delivering up her person, and by removing all obstructions, which is the extent of her ability; her right to the recompense is therefore confirmed and corroborated; in the same manner as in a case of sale, where, if the seller have offered delivery of the goods sold, and there be nothing to obstruct seisin on the part of the purchaser, and the latter neglect to make seisin he is considered as having made seisin, and the purchase is afterwards as a trust in the hands of the seller, and the whole of the price is obligatory upon the purchase (ref: 11, pp. 45-46)

It is rather interesting to note that, in the legal procedure to obtain sexual gratification by a man, a woman (a wife or a slave-girl or a captive woman) is merely a servant whose job is only to satisfy her husband sexually. What? This can never be true you might say. In Islam, we can only find the 'golden' treatment of women, you contend. Perish the thought. Here is what is written in the same Islamic law book as the actual legal status of a female sex partner in Islam.

Woman is servant and the husband is the person served (ibid, p.47)

*Case of marriage on a condition of service from the husband.*— .....it is not lawful that a woman should be in a situation to exact the service of her husband who is a freeman, as this would amount to a reversal of their appointed stations, for one of **the requisites of marriage is, that the woman be as a servant, and the man as the person served**; but if the service of a husband to wife were to constitute her dower, it would follow that the husband is the servant and the wife as the served: and this being a violation of the requisites of marriage, is therefore illegal; but it is otherwise with the service stipulated to be performed by another free person, with that person's consent, as this offers no violence to the

requisites of the contract; and so also in the case of service of a slave, because the service performed by a slave to his wife is, in fact, performed to his master, by whose consent it is that he undertakes it; and the same with the case of tending flocks, because this is a service of a permanent nature, and admitted to be performed for wives, and therefore, does not violate the requisites of marriage; for the service of the husband to his wife, as a dower, is prohibited only as it may be degrading to the former; but the tending of flocks is not a degrading office.

That's right, folks! You got it correct. Sex in Islam is really a 'master and servant' relationship, a relationship to enjoy a female person that a man has bought with '*mahr*.'

If one still insists that the above *Sha'ria* rules are not reliable, then one must read the following *ahadith* that clearly show that a man must pay a woman to have sexual intercourse with her. Islamists often talk of the 'prostitution' and the sexual promiscuity in un-Islamic societies. I wonder what they have to say about the following *hadith*. Kindly note that in this *hadith* the reason for the payment of the dower money is clearly stated, without any confusion. Yes, a woman is paid for having sex with her. This is the Islamic rule. Full stop.

Besides, please note how a woman is treated for sexual purposes.

*Sunaan Abu Dawud: Book 11, Number 2078:*

Narrated Aisha, Ummul Mu'minin:

The Apostle of Allah (peace\_be\_upon\_him) said: The marriage of a woman who marries without the consent of her guardians is void. (He said these words) three times. If there is cohabitation, she gets her dower for the intercourse her husband has had. If there is a dispute, the sultan (man in authority) is the guardian of one who has none.

*Sunaan Abu Dawud: Book 11, Number 2044:*

Narrated Abdullah ibn Abbas:

A man came to the Prophet (peace\_be\_upon\_him), and said: My wife does not prevent the hand of a man who touches her. He said: Divorce her. He then said: I am afraid my inner self may covet her. He said: Then enjoy her.

After going through those references, we can now have a clear notion on what sex means in Islam. The idea that sex is a supreme physical satisfaction for both male and female is absent in Islam. Sex is viewed only from a man's angle and it is actually considered as a service or a commodity. A man pays a woman to derive this service or to get benefit from the commodity (a woman's genitalis.) It is like a business contract, in which a woman delivers her vagina and her reproductive organs in exchange for a lump sum (*mahr*) and for the subsequent maintenance (*nafaqah*) of her sexual organs

The holy Qur'an exhorts women to maintain their chastity at any cost and to stay at home at

all times, unless it is an emergency. Did you ever think about the main reason/s for this 'home' imprisonment of women? If you ask any Islamist, he/she will, of course, give you many 'good' reasons, including prevention of rape, molestation, adultery and....blah, blah, blah. Please do ignore those explanations from the Islamic apologists. The real reason is actually sex. The women are asked to stay at home to provide sexual services to their men (either her husband, her master or her captor) at any time at his beck and call. Do you not believe this? Here is what the Islamic law says:

The woman's stay at home is solely for sex (ref.11, p.54)

On the other hand the husband has no power to restrain his wife from going on a journey, or from going abroad, or visiting her friends, until such time as shall have discharged the whole of the Mihr Moajil, or prompt dower, because a husband's right to confine his wife at home is solely for the sake of securing to himself the enjoyment of her person, and his right to such enjoyment does not exist until after the payment of the return for it.

Here are more surprises for the reader:

The following is Muhammad's teaching, as given in the Traditions (see *Mishkat*, Arabic edition; *Babu'n-Nikah*):- (ref. 6, p.671)

"When a man calls his wife, she must come, although she be at an oven."

The greatest of all Islamic scholars, Imam Ghazali writes in his book *Ihya Uloom al Din* (ref. 7, p.235):

".....She should prefer her husband before herself, and before all her relatives, she should keep herself clean at all times for her husband to enjoy her whenever he wishes....."

This is the real meaning of sex in Islam; it is primarily concerned with the sexual satisfaction (read as male orgasm) of men. Women are simply sexual 'machines' that must always be in perfect running condition for its 'master' to ride on. The sensitivity of a woman and her desire and expectations have very little relevance in a 'world' where the only sexual pleasure that matters most is the orgasm of men! To me, this is also a great insult to all men. Men are simply portrayed as sex 'maniacs' who need to copulate every now and then! This, notion of male sexuality, of course, is utterly rubbish. The end result is always pregnancy and guess who suffers for the folly of Islamic men.

What happens if a woman refuses to have sex with her husband when the husband has provided the maintenance? It may sound completely unbelievable, but the Islamic law actually permits a husband to apply force to have sex with her. Shall we call this rape a la Islamic style?

Here is what HEDAYA (ref. 11, p. 141) writes:

One can enjoy a wife by force

*But not if she be refractory.*—If a wife be disobedient or refractory and go abroad without her husband's consent, she is not entitled to any support from him, until she return and make submission, because the rejection of the matrimonial restraint in this instance originates with her; but when she returns home, she is then subject to it, for which reason she again becomes entitled to her support as before. It is otherwise where a woman, residing in the house of her husband, refuses to admit him to the conjugal embrace, as she is entitled to maintenance, notwithstanding her opposition, because being then in his power, he may, if he please, enjoys her by force

I shall end this section with a simple comment. A marriageable woman in Islam is simply an object of pleasure to a man (either husband or her master or her captor.) Islam totally disregards the sexual sensitivity of a woman; her wants, desires; preferences and passions. It is a man's world when it comes to sex in Islam. Men are created to enjoy sex and the women are simply the suppliers of this pleasure. We often find the Islamists vehemently criticising the unbridled freedom of women on sex matters in the secularist/western societies. To these Islamists, it is a completely rotten, decadent and filthy culture. What a double standard, preached by these Islamic apologists, come to think of it! I would like to hear from those Islamists as to what they have to say regarding those legal Islamic provisions quoted above..

## Sex with pregnant women

What happens if someone marries a woman and finds her to be already pregnant? It is a very tricky situation, no doubt. In modern societies we hardly come across with this kind of practice. Maybe, during the time of Muhammad, it was not uncommon for the uncultured Beduin Arabs to come across with this situation. The idea of having sex with a pregnant woman is rather disturbing and most men will, perhaps, go for the dissolution of the marriage and will look for an amicable settlement. However, in Islam, the story is different; because the man has already paid (or agreed to pay) the price for the sexual organ of the woman, enjoying her sexually becomes absolutely *halal* (or a must) for him. What happens to the woman? The woman receives Islamic lashing for having sex outside marriage. Imagine the woman whom you have enjoyed just a while ago is being flogged; one- hundred lashes after the sexual act is over! What happens to the child? The child becomes your slave! This is Islamic justice, pure and simple. Here are two *ahadith* that deal with this bizarre case.

*Sunaan Abu Dawud: Book 11, Number 2126:*

Narrated Basrah:

A man from the Ansar called Basrah said: I married a virgin woman in her veil. When I entered upon her, I found her pregnant. (I mentioned this to the Prophet). The Prophet (peace\_be\_upon\_him) said: She will get the dower, for you made her vagina lawful for you. The child will be your slave. When she has begotten (a child), flog her (according to the version of al-Hasan). The version of Ibn AbusSari has: You people, flog her, or said: inflict

hard punishment on him.

*Sunaan Abu Dawud: Book 11, Number 2153:*

Narrated Ruwayfi' ibn Thabit al-Ansari:

Should I tell you what I heard the Apostle of Allah (peace\_be\_upon\_him) say on the day of Hunayn: It is not lawful for a man who believes in Allah and the last day to water what another has sown with his water (meaning intercourse with women who are pregnant); it is not lawful for a man who believes in Allah and the Last Day to have intercourse with a captive woman till she is free from a menstrual course; and it is not lawful for a man who believes in Allah and the Last Day to sell spoil till it is divided.

## **How about having sex with menstruating women?**

The following *hadis* tells about the time of Bibi Aisha when she was having her period and what Muhammad (pbuh) did during this time.

*Sunaan Abu Dawud: Book 1, Number 0270:*

Narrated Aisha, Ummul Mu'minin:

Umarah ibn Ghurab said that his paternal aunt narrated to him that she asked Aisha: What if one of us menstruates and she and her husband have no bed except one? She replied: I relate to you what the Apostle of Allah (peace\_be\_upon\_him) had done.

One night he entered (upon me) while I was menstruating. He went to the place of his prayer, that is, to the place of prayer reserved (for this purpose) in his house. He did not return until I felt asleep heavily, and he felt pain from cold. And he said: Come near me. I said: I am menstruating. He said: Uncover your thighs. I, therefore, uncovered both of my thighs. Then he put his cheek and chest on my thighs and I lent upon he until he became warm and slept.

There can be many interpretations from the above story. To be fair, I see this *hadis* as telling a good side of Muhammad (pbuh) in the sense that he did not treat menstruation as a disease to a woman, but rather treated Aisha with utmost love and affection. This kind treatment of Muhammad (pbuh) to a menstruating, young and vivacious Aisah is definitely praiseworthy. I leave it to the readers to form his/her own opinion about the implication of this incident as reported by *Ummul Mu'minin*, Bibi Aisha.

Here is another *hadis* from *Sahi Bukhari* that tells us that Muhammad was very loving to his

favourite wife, Aisha during her period.

Mohammed used to embrace Aisha during her period...3.33.247

*Sahih Bukhari: Volume 3, Book 33, Number 247:*

Narrated 'Aisha:

The Prophet used to embrace me during my menses. He also used to put his head out of the mosque while he was in Itikaf, and I would wash it during my menses.

So, what is halal for a man when his woman is having her period? Here is the Islamic solution:

*Sunaan Abu Dawud: Book 1, Number 0212:*

Narrated Abdullah ibn Sa'd al-Ansari:

Abdullah asked the Apostle of Allah (peace\_be\_upon\_him): What is lawful for me to do with my wife when she is menstruating? He replied: What is above the waist-wrapper is lawful for you.

The narrator also mentioned (the lawfulness of) eating with a woman in menstruation, and he transmitted the tradition in full.

If one, accidentally, has sex with his menstruating wife (or a woman), then here too, are the divine solutions.

*Sunaan Abu Dawud: Book 11, Number 2164:*

Narrated Abdullah ibn Abbas:

If a man has sexual intercourse (with menstruating woman) during her

bleeding, he should give one dinar as sadaqah, and if he does so when bleeding has stopped, he should give half a dinar as sadaqah.

If you have sexual intercourse with your wife while she is menstruating, then you must give one dinar or half a dinar in alms...1.0264

*Sunaan Abu Dawud: Book 1, Number 0264:*

Narrated Abdullah ibn Abbas:

The Prophet (peace\_be\_upon\_him) said about a person who had intercourse with his wife while she was menstruating: He must give one dinar or half a dinar in alms.

Here are the recommendations of Sayyidina Ali and Prophet Muhammad (pbuh) for a woman having heavy flow during her period. Why do today's women need to consult a gynaecologist during their period problems when there is the handy solution from this in *ahadith*? Please do think about this Islamic answer for menstruation problems!

*Sunaan Abu Dawud: Book 1, Number 0302:*

Narrated Ali ibn AbuTalib:

The woman who has a prolonged flow of blood should wash herself every day when her menstrual period is over and take a woollen cloth greased with fat or oil (to tie over the private parts).

*Sahih Muslim Book 3, Number 0647:*

'A'isha reported: A woman asked the Apostle of Allah (may peace be upon him) how to wash herself after menstruation. She mentioned that he taught her how to take bath and then told her to take a piece of cotton with musk and purify herself. She said: How should I purify myself with that? He (the Holy Prophet) said: Praise be to Allah, purify yourself with it, and covered his face, Sufyan b. 'Uyaina gave a demonstration by covering his face (as the Holy Prophet had done). 'A'isha reported: I dragged her to my side for I had understood what the Apostle of Allah (may peace be upon him) intended and, therefore, said: Apply this cotton with musk to the trace of blood. Ibn 'Umar in his hadith (has mentioned the words of 'A'isha thus): Apply it to the marks of blood.

*Sahih Muslim Book 3, Number 0658:*

On the authority of 'A'isha: Umm Habiba asked the Messenger of Allah (may peace be upon him) about the blood (which flows beyond the period of menstruation). 'A'isha said: I saw her wash-tub full of blood. The Messenger of Allah (may peace be upon him) said: Remain away (from prayer) equal (to the length of time) that your menses prevented you. After this (after the period of usual courses) bathe yourself and offer prayer.

It is quite interesting to note that Muhammad (pbuh) encouraged his followers to have foreplay with their women before engaging in actual coition. He chided them for jumping flat on women like animals. We read from Ghazali's book some interesting recommendation of foreplay by Muhammad (ref.7. p.233):

‘Let there be foreplay between them and before approaching each other they should begin by exchanging pleasant words and kisses. The Prophet said: “None of you should fall on top on his wife the way the animals fall on each other, but let there be between them a messenger.” They asked: “What is this messenger, O Prophet of God?” He said: The kiss and the pleasant words.” Then if he finishes first he should wait for his wife until she has also finished.’

It is definitely good to learn that Muhammad (pbuh) did recommend ‘Islamic’ foreplay for a mutually satisfying sexual act.

## **Kissing and sucking during fasting**

We also learn from Bibi Aisha that the Prophet used to kiss her and suck her tongue while he was fasting. How nice of him! Imagine a fifty-two years (at least) old man kissing and sucking a nine or ten years old girl!

*Sunaan Abu Dawud: Book 13, Number 2380:*

Narrated Aisha, Ummul Mu'minin:

The Prophet (peace\_be\_upon\_him) used to kiss her and suck her tongue when he was fasting.

Please do not fall into delusion that a young, married couple can engage in kissing and sucking while they are fasting. This kind of foreplay during fasting is applicable only for an old man, perhaps above fifty years. This is the Islamic rule.

## **Taste the honey and sweetness of intercourse**

Hila marriage: boon for a professional sex maniac!

In Islam, once a husband divorces his wife irrevocably, or with three pronouncements of divorce, that woman becomes totally ‘*haram*’ for him. He cannot remarry her until she marries another man and the marriage is consummated and that temporary husband divorces her. Only after this second divorce takes place and the woman goes through her normal *idda* (3 periods), then only the former husband can re-marry her. Islamists often cite this as a deterrent for the husband to think carefully before divorcing his wife/s irrevocably. This is *Hila* marriage and is sanctioned in Qur’an in verse 2:230

002.230 So if a husband divorces his wife (irrevocably), He cannot, after that, re-

marry her until after she has married another husband and He has divorced her. In that case there is no blame on either of them if they re-unite, provided they feel that they can keep the limits ordained by Allah. Such are the limits ordained by Allah, which He makes plain to those who understand.

This absurd/bizarre system opens the door for a clever 'Casanova' to have unlimited sex for almost free. Once a woman has been divorced, there will not be many 'respectable' and 'good' men to marry her just for a brief period, only to divorce her after 'enjoying' her, to be re-married to her former husband. However, many sex maniacs will have a great time acting as professional bridegrooms and enjoying women for a short duration. This is a great Islamic way to have unlimited free sex (almost free, because the dower for such hapless women must be close to zilch) by uttering a few holy words. It is stated that in some Islamic paradises the divorce rate is high. Imagine what a great time these 'sex maniacs' will have sleeping virtually every night with different women?

Another strange matter is that, this temporary marriage is not just for namesake; the short-term husband must have sex with the woman for her to be *halal* to her former husband. This is the taste of sweetness of intercourse. Here are a few *ahadith* that are related to *hila* to entertain you.

*Sunaan Abu Dawud: Book 12, Number 2302:*

Narrated Aisha, Ummul Mu'minin:

The Apostle of Allah (peace\_be\_upon\_him) was asked about a man who divorced his wife three times, and she married another who entered upon her, but divorced her before having intercourse with her, whether she was lawful for the former husband. She said: The Prophet (peace\_be\_upon\_him) replied: She is not lawful for the first (husband) until she tastes the honey of the other husband and he tastes her honey.

*Sahih Muslim Book 008, Number 3354:*

'A'isha (Allah be pleased with her) reported: There came the wife of Rifa'a to Allah's Apostle (may peace be upon him) and said: I was married to Rifa'a but he divorced me, making my divorce irrevocable. Afterwards I married Abd al-Rahman b. al-Zubair, but all he possesses is like the fringe of a garment (i. e. he is sexually weak). Thereupon Allah's Messenger (may peace be upon him) smiled, and said: Do you wish to return to Rifa'a. (You) cannot (do it) until you have tasted his sweetness and he ('Abd al-Rahman) has tasted your sweetness. Abu Bakr was at that time near him (the Holy Prophet) and Khalid (b. Sa'id) was at the door waiting for the permission to be granted to him to enter), He (Khalid) said; Abu Bakr, do you hear what she is saying loudly in the presence of Allah's Messenger (may peace be upon him)?

*Sahih Muslim Book 008, Number 3357:*

'A'isha (Allah be pleased with her) reported that Allah's Messenger (may peace be upon him) was asked about a woman whom a man married and then divorced her, and then she married (another) person, and she was divorced before sexual intercourse with her, whether it was lawful for her first husband (to marry her in this state). He (the Holy Prophet) said: No, until he has tasted her sweetness.

*Malik's Muwatta Book 28, Number 28.7.17:*

Yahya related to me from Malik from al-Miswar ibn Rifaa al-Quradhi from az-Zubayr ibn Abd ar-Rahman ibn az-Zubayr that Rifaa ibn Simwal divorced his wife, Tamima bint Wahb, in the time of the Messenger of Allah, may Allah bless him and grant him peace, three times. Then she married Abd ar-Rahman ibn az-Zubayr and he turned from her and could not consummate the marriage and so he parted from her. Rifaa wanted to marry her again and it was mentioned to the Messenger of Allah, may Allah bless him and grant him peace, and he forbade him to marry her. He said, "She is not halal for you until she has tasted the sweetness of intercourse."

## **No washing after urination/sex**

In a previous (part 1/6) section, we noted that *ghusl* (bath) is obligatory after every act of sex and urination. However, the following *ahadith* leaves you in complete confusion. Even the Prophet (pbuh) himself slept after having sex without going through the obligatory ritual of *ghusl*!

*Sunaan Abu Dawud: Book 1, Number 0042:*

Narrated Aisha, Ummul Mu'minin:

The Prophet (peace\_be\_upon\_him) urinated and Umar was standing behind him with a jug of water. He said: What is this, Umar? He replied: Water for you to perform ablution with. He said: I have not been commanded to perform ablution every time I urinate. If I were to do so, it would become a sunnah.

*Sunaan Abu Dawud: Book 1, Number 0228:*

Narrated Aisha, Ummul Mu'minin:

The Apostle of Allah (peace\_be\_upon\_him) would sleep while he was sexually defiled without touching water.

## Part 3

### Coitus interruption (or spilling ones seed!)

Spilling one's seed, and that also in one's own clothes? *Tauba! Tauba!* This is absolutely un-Islamic. After all, the seed of a man is utterly holy and it cannot be discharged anywhere else other than in its legitimate place, that is, inside a vagina. How strange then, when we find that Prophet Muhammad (pbuh), himself did spill his seed on his clothes and his beloved child-bride Aisha used to wash it so that he could perform his regular prayers. Unbelievable, you may say, but that is what did happen in reality!

Let us now hear from the very mouth of Bibi Aisha. Here is the *hadith* from the most authentic source:

*Sahih Bukhari Volume 1, Book 4, Number 231:*

Narrated Sulaiman bin Yasar:

I asked 'Aisha about the clothes soiled with semen. She replied, "I used to wash it off the clothes of Allah's Apostle and he would go for the prayer while water spots were still visible. "

*Sunaan Abu Dawud: Book 11, Number 2161:*

Narrated Aisha, Ummul Mu'minin:

I and the Apostle of Allah (peace\_be\_upon\_him) used to lie in one cloth at night while I was menstruating. If anything from me smeared him, he washed the same place (that was smeared), and did not wash beyond it. If anything from him smeared his clothe, he washed the same place and did not wash beyond that, and prayed with it (i.e. the clothe).

We may wonder whether Muhammad (pbuh) used to practice coitus interruptus or not or is that he became so much excited coming close to his child bride that he had a premature ejaculation. If he did not deposit his seed (read sperm) in the right place, then, could it be the reason why Aisha never became pregnant?

How about the foot soldiers of Muhammad (pbuh)? Those soldiers were, in fact sexual predators. Whenever one of these soldiers got hold of an infidel captive woman, he will immediately jump on her to have sexual intercourse with her. He would not even hesitate to lay himself upon a pregnant captive. It became such a serious problem that Muhammad (pbuh) and Allah Himself had to interfere to impose the condition that these soldiers could

indulge in sex orgies only after these women were clear of their periods. We find that during the raid on *Khaybar*, among other restrictions, Muhammad had to prohibit sexual intercourse with pregnant captives by his followers (ref. 10, p.510). But this restriction did not prevent the *Jihadis* from enjoying the flesh of these hapless captives by indulging in the spilling of their seeds outside the vagina of these women. There are many *ahadith* that clearly demonstrate the utter vulgarity and inhuman sexual indulgence of these foot soldiers of Islam. Here I have selected a few of these utterly crude *ahdith* for you to pursue and enjoy the holy pornography, a la Islamic style. (More on sex with captives and slaves will be found in a subsequent part 5/6)

*Sahih Bukhari: Volume 7, Book 62, Number 137:*

Narrated Abu Said Al-Khudri:

We got female captives in the war booty and we used to do coitus interruptus with them. So we asked Allah's Apostle about it and he said, "Do you really do that?" repeating the question thrice, "There is no soul that is destined to exist but will

come into existence, till the Day of Resurrection."

*Sahih Bukhari: Volume 7, Book 62, Number 135:*

Narrated Jabir:

We used to practice coitus interruptus during the lifetime of Allah's Apostle.

*Sahih Bukhari: Volume 9, Book 93, Number 506:*

Narrated Abu Said Al-Khudri:

That during the battle with Bani Al-Mustaliq they (Muslims) captured some females and intended to have sexual relation with them without impregnating them. So they asked the Prophet about coitus interruptus. The Prophet said, "It is better that you should not do it, for Allah has written whom He is going to create till the Day of Resurrection." Qaza'a said, "I heard Abu Sa'id saying that the Prophet said, 'No soul is ordained to be created but Allah will create it.'"

*Sahih Bukhari: Volume 7, Book 62, Number 136:*

Narrated Jabir:

We used to practice coitus interruptus while the Quran was being revealed. Jabir added: We used to practice coitus interruptus during the lifetime of Allah's Apostle while the Quran was being Revealed.

Does the above *hadis* mean that the foot soldiers of Islam were spilling their seed outside the interior of their women victims when the Holy Qur'an was being revealed to Muhammad? How fantastic; just imagine for a while, the recitation of the Holy Scripture and the spilling of seed! What a great combination. This may even beat the chanting of *Kamasutra* verses

hands down!

Here are few more of those gems of *ahadith*!

*Sahih Muslim Book 008, Number 3371:*

Abu Sirma said to Abu Sa'id al Khadri (Allah be pleased with him): O Abu Sa'id, did you hear Allah's Messenger (may peace be upon him) mentioning al-'azl? He said: Yes, and added: We went out with Allah's Messenger (may peace be upon him) on the expedition to the Bi'l-Mustaliq and took captive some excellent Arab women; and we desired them, for we were suffering from the absence of our wives, (but at the same time) we also desired ransom for them. So we decided to have sexual intercourse with them but by observing 'azl (Withdrawing the male sexual organ before emission of semen to avoid-conception). But we said: We are doing an act whereas Allah's Messenger is amongst us; why not ask him? So we asked Allah's Messenger (may peace be upon him), and he said: It does not matter if you do not do it, for every soul that is to be born up to the Day of Resurrection will be born.

*Sahih Muslim Book 008, Number 3373:*

Abu Sa'id al-Khudri (Allah be pleased with him) reported: We took women captives, and we wanted to do 'azl with them. We then asked Allah's Messenger (may peace be upon him) about it, and he said to us: Verily you do it, verily you do it, verily you do it, but the soul which has to be born until the Day of judgment must be born

It is also interesting to note that everyone was in the business of withdrawing their penis just before ejaculation

*Malik's Muwatta Book 29, Number 29.32.96:*

Yahya related to me from Malik from Abu'n-Nadr, the mawla of Umar ibn Ubaydullah from Amir ibn Sad ibn Abi Waqqas from his father that he used to practise coitus interruptus.

*Sunan Abu Dawud Book 11, Number 2166:*

Narrated AbuSa'id al-Khudri:

A man said: Apostle of Allah, I have a slave-girl and I withdraw the penis from her (while having intercourse), and I dislike that she becomes pregnant. I intend (by intercourse) what the men intend by it. The Jews say that withdrawing the penis (azl) is burying the living girls on a small scale. He (the Prophet) said: The Jews told a lie. If Allah intends to create it, you cannot turn it away.

The *ahadith* quoted above clearly proves that the spilling ones seed was the main method to avoid unwanted pregnancy amongst the captured concubines and slave-girls of early

Muslims.

However, the following *hadis* tells us that coitus interruption is not permitted with one's own wife. The seed must be sown inside the vagina of one's own wife. Without her permission, you cannot spill your seed outside her. A woman's vagina is indeed a sowing field!

*Sahih Muslim Book 008, Number 3365:*

This hadith has been reported on the authority of Jabir through another chain of transmitters, but in the hadith transmitted on the authority of Zuhri there is an addition (of these words): "If he likes he may (have intercourse) being on the back or in front of her, but it should be through one opening (vagina)."

*Sahih Muslim Book 008, Number 3364:*

Jabir (b. Abdullah) (Allah be pleased with him) reported that the Jews used to say that when one comes to one's wife through the vagina, but being on her back, and she becomes pregnant, the child has a squint. So the verse came down: "Your wives are your ti'lth; go then unto your tilth, as you may desire."

*Malik's Muwatta Book 34, Number 4210:*

Narrated Abdullah ibn Mas'ud:

The Prophet of Allah (peace be upon him) disliked ten things: Yellow colouring, meaning khaluq, dyeing grey hair, trailing the lower garment, wearing a gold signet-ring, a woman decking herself before people who are not within the prohibited degrees, throwing dice, using spells except with the Mu'awwidhatan, wearing amulets, withdrawing the penis before the semen is discharged, in the case of a woman who is wife or not a wife, and having intercourse with a woman who is suckling a child; but he did not declare them to be prohibited.

*Sahih Muslim Book 008, Number 3377:*

Abu Sa'id al-Khudri (Allah be pleased with him) reported that mention was made of 'azl in the presence of Allah's Apostle (may peace be upon him) whereupon he said: Why do you practise it? They said: There is a man whose wife has to suckle the child, and if that person has a sexual intercourse with her (she may conceive) which he does not like, and there is another person who has a slave-girl and he has a sexual intercourse with her, but he does not like her to have conception so that she may not become Umm Walad,

whereupon he (the Holy Prophet) said: There is no harm if you do not do that, for that (the birth of the child) is something pre-ordained. Ibn 'Aun said: I made a mention of this hadith to Hasan, and he said: By Allah, (it seems) as if there is upbraiding in it (for 'azl).

## Group sex or sex orgies? Oh, My!

In stag movies we often watch one man copulating with many women (or vice versa) at the same time or at short intervals. This is one of the greatest attractions of these 'smut,' that is, sex orgies either in groups or on one to one basis but with multiple partners. This is a very popular feature in pornographic movies, because almost all of us will never experience such sexual ecstasies, no matter how much we desire. Therefore, we are greatly attracted to satisfy our secret fantasies through watching those incredible feats. How we wished we could be the actors! Did this thought ever cross the mind of our Prophet? *Tauba! Tauba! Nauzubillah!* This is outrageously blasphemous, a garden variety Islamists will surely say. Now, please read the following *ahadith* and imagine for yourself the sex orgy, holy style. Imagine that you have many wives, between nine to twenty of them. Now imagine further that your most favourite wife decorates you to have sex with other women. If this is not sex orgy, then I wonder what is it? Please remember that during this orgy time, Muhammad (pbuh) had at least nine wives at his harem

*Sahih Bukhari: Volume 1, Book 5, Number 270:*

Narrated Muhammad bin Al-Muntathir:

on the authority of his father that he had asked 'Aisha about the saying of Ibn 'Umar (i.e. he did not like to be a Muhrim while the smell of scent was still coming from his body). 'Aisha said, "I scented Allah's Apostle and he went round (had sexual intercourse with) all his wives, and in the morning he was Muhrim (after taking a bath)."

*Sahih Muslim Book 008, Number 3445:*

Abu Bakr b. 'Abd al-Rahman reported that when Allah's Messenger (may peace be upon him) married Umm Salama and he visited her, and when he intended to come out, she caught hold of his cloth. Whereupon Allah's Messenger (may peace be upon him) said: If you so desire, I can extend the time (of my stay) with you, but then I shall have to calculate the time (that I stay with you and shall have to spend the same time with other wives). For the virgin woman, (her husband has to stay with her) for a week, and for the woman previously married it is three days.

That, having sex orgy was a divine sanction, can be verified from the writings of Imam Ghazali. On the matter of having sex with multiple partners, he writes (ref.7,

p.368):

....it has been narrated in a *gharib* Tradition that the messenger of God said, “I have complained to Gabriel that I would like more strength when having intercourse with my wives, and he instructed me to eat harisa, “ then you should know that he had nine wives, and he was obliged to satisfy them all, and that no one was permitted to marry them after his death, or even if he divorced them; his request for strength was therefore for this, and not for enjoyment.

I would like to end this section with this ‘extraordinary’ *hadis*; just imagine how much ‘seed’ was used to be spilled in a single night!!

*Sahih Bukhari: Volume 7, Book 62, Number 6:*

Narrated Anas:

The Prophet I used to go round (have sexual relations with) all his wives in one night, and he had nine wives.

## Women’s semen is yellow?

In youthful days most men and women have dreams of sex. The men have semen discharge (just like a normal ejaculation) that is termed nocturnal emission. Women too, experience sexual orgasm in dreams but there is no seminal discharge from her vagina as they do not produce any sperm. Even Muhammad’s favourite wife, Aisha knew this fact, for, she herself was a woman. However, Muhammad (pbuh) was totally unaware of this scientific truth and thought that women, too, have nocturnal discharges when they experience sexual orgasms in their dreams. He could have probably seen some yellow stain on women’s clothing after her period was over and wrongfully thought that to be her sperm. When Aisha wanted to correct him, he simply admonished Aisha and forced his erroneous belief on her. If any woman were to read these *ahadith* she will simply wonder whether there is anything wrong with her genitalis or not!

*Sahih Muslim Book 3, Number 0608:*

Anas b. Malik reported that Umm Sulaim narrated it that she asked the Apostle of Allah (may peace be upon him) about a woman who sees in a dream what a man sees (sexual dream). The Messenger of Allah (may peace be upon him) said: In case a woman sees that, she must take a bath. Umm Sulaim said: I was bashful on account of that and said: Does it happen ? Upon this the Apostle of Allah (may peace be upon him) said: Yes (it does happen), otherwise how can (a child) resemble her ? Man's discharge (i.e. sperm) is thick and white and the discharge of woman is thin and

yellow; so the resemblance comes from the one whose genes prevail or dominate.

*Sahih Muslim Book 3, Number 0610:*

Umm Salama reported: Umm Sulaim went to the Apostle of Allah (may peace be upon him) and said: Apostle of Allah, Allah is not ashamed of the truth. Is bathing necessary for a woman when she has a sexual dream? Upon this the Messenger of Allah (may peace be upon him) said: Yes, when she sees the liquid (vaginal secretion). Umm Salama said : Messenger of Allah, does a woman have sexual dream ? He (the Holy Prophet) said: Let your hand be covered with dust, in what way does her child resemble her ?

## Backside/anal sex

I would not hide the fact that one of my favourite pastimes is to read *ahadith*. I love to read and re-read *hadis*—all of them. The more I read *ahadith* the more I understand Islam and its Prophet, Muhammad (pbuh). To my mind, *ahadith* contain the true picture of a good and devout Muslim. When I started reading *ahadith*, I expected to find only the religious/holy/spiritual/*jihadi* matters. But I was dumbfounded when I discovered such marvellous erotic contents in these core scriptures of Islam. It will not be wrong to comment that many *ahadith* can easily pass as manuals of sexual actions, and most importantly, details on dos and don'ts in sex. Some *ahadith* can even beat the world's first pornography book, *Kamasutra*, to say the least. Many *hadith* can easily pass up as sort of 'Sahi Pornography,' a la Bedouin or even better, the Islamic style. Here, I am citing only a few samples. Please spend a few years reading all the six *Sahi ahadith*. I am sure you will not regret at what you may discover.

*Ahadith* tells us a great deal about the sexual practices of the Arab Bedouins of those days. We find that the style of copulation between various tribes varied a lot. The manner by which a Jewish man used to have sex with his woman was distinctly different from his counterpart of the Bedouins and also with the city and rural folks. We find that the desert Bedouins were more innovative in their sex positions, styles, etc. The style varied even among the *ansars*, *muhajirins* and other Arabs. The Jews were more accustomed to the missionary position while the *muhajirins* (Meccan Arabs who migrated to Medina) used to have sex with their wives in various positions, the most favourite being the backside style. When these *muhajirs* started this style with the *ansari* women, they (the women) were quite displeased and annoyed with them because many of these ruffian *muhajirs* did not even hesitate to resort to anal sex, because those *muhajirs* were sex starved as most of them came with their prophet without women and were hungry for sex like wolves. Thus, whenever they had the chance of sleeping with any woman, they would simply ravish her and do despicable sexual acts with them. Soon, this matter reached the ear of Muhammad through many *ansari* women. Without much delay, a divine decree came down from Allah forbidding those Meccan hungry wolves from doing anal. However, the 'doggy' style was retained, though many *ansari* women were not that happy with this position. Here are a few *hadith* that will

definitely keep you amused for quite some time, I am sure.

*Sunaan Abu Dawud: Book 11, Number 2159:*

Narrated Abdullah Ibn Abbas:

Ibn Umar misunderstood (the Qur'anic verse, "So come to your tilth however you will")-- may Allah forgive him. The fact is that this clan of the Ansar, who were idolaters, lived in the company of the Jews who were the people of the Book. They (the Ansar) accepted their superiority over themselves in respect of knowledge, and they followed most of their actions. The people of the Book (i.e. the Jews) used to have intercourse with their women on one side alone (i.e. lying on their backs). This was the most concealing position for (the vagina of) the women. This clan of the Ansar adopted this practice from them. But this tribe of the Quraysh used to uncover their women completely, and seek pleasure with them from in front and behind and laying them on their backs.

When the muhajirun (the immigrants) came to Medina, a man married a woman of the Ansar. He began to do the same kind of action with her, but she disliked it, and said to him: We were approached on one side (i.e. lying on the back); do it so, otherwise keep away from me. This matter of theirs spread widely, and it reached the Apostle of Allah (peace\_be\_upon\_him).

So Allah, the Exalted, sent down the Qur'anic verse: "Your wives are a tilth to you, so come to your tilth however you will," i.e. from in front, from behind or lying on the back. But this verse meant the place of the delivery of the child, i.e. the vagina.

*Sahih Muslim: Book 008, Number 3364:*

Jabir (b. Abdullah) (Allah be pleased with him) reported that the Jews used to say that when one comes to one's wife through the vagina, but being on her back, and she becomes pregnant, the child has a squint. So the verse came down: "Your wives are your ti'Ith; go then unto your tilth, as you may desire."

*Sahih Muslim: Book 008, Number 3365:*

This hadith has been reported on the authority of Jabir through another chain of transmitters, but in the hadith transmitted on the authority of Zuhri there is an addition (of these words): "If he likes he may (have intercourse) being on the back or in front of her, but it should be through one opening (vagina)."

*Sahih Bukhari: Volume 6, Book 60, Number 51:*

Narrated Jabir:

Jews used to say: "If one has sexual intercourse with his wife from the back, then she

will deliver a squint-eyed child." So this Verse was revealed:--

"Your wives are a tilth unto you; so go to your tilth when or how you will." (2.223)

*Sunaan Abu Dawud: Book 12, Number 2212:*

Narrated Urwah:

Khawlah was the wife of Aws ibn as-Samit; he was a man immensely given to sexual intercourse. When his desire for intercourse was intensified, he made his wife like his mother's back. So Allah, the Exalted, sent down Qur'anic verses relating to expiation for zihar.

*Sunaan Abu Dawud: Book 12, Number 2214:*

Narrated Ikrimah:

A man made his wife like the back of his mother. He then had intercourse with her before he atoned for it. He came to the Prophet (peace\_be\_upon\_him) and informed him of this matter. He asked (him): What moved you to the action you have committed? He replied: I saw the whiteness of her shins in moon light. He said: Keep away from her until you expiate for your deed.

*Sunaan Abu Dawud: Book 11, Number 2157:*

Narrated AbuHurayrah:

The Prophet (peace\_be\_upon\_him) said: He who has intercourse with his wife through her anus is accursed.

*Sunaan Abu Dawud: Book 29, Number 3895:*

Narrated AbuHurayrah:

The Prophet (peace\_be\_upon\_him) said: If anyone resorts to a diviner and believes in what he says (according to the version of Musa), or has intercourse with his wife (according to the agreed version) when she is menstruating, or has intercourse with his wife through her anus, he has nothing to do with what has been sent down to Muhammad (peace\_be\_upon\_him) - according to the version of Musaddad.

## **Child marriage and having sex with a minor**

Many countries have banned child marriage, which is a scourge to humanity. This type of marriage was quite common in the ancient Hindu system of marriage in India. In many ancient literatures we find that children, as little as five or six years of age, were engaged in marriages by their parents. When those children grew up to become adults, they were forced to live a conjugal life that, in many cases, they abhorred. This practice was nothing but the child abuse of the worst kind. However, with reforms in Hinduism by its pioneering humanist activists, this utterly despicable custom is now a thing of the past, at least in the legal sense. But how about Islam? Islamists often proclaim that their religion is the most up-to-date and the most progressive of all religions. Therefore, one may legitimately conclude that the system of child/infant marriage must be illegal in Islam. This, however, is a big deception! The truth is, in Islam there is no minimum age for marriage. Thus, marrying an infant, even a newly born suckling baby is very much *halal* or an approved thing.

The cruellest part of this tyrannical child-sex slavery is that the marriage is absolutely binding if contracted by the parents. That is, the couple must consummate the marriage when they become adult.

Here are the *Sha'ria* rules on infant marriage:

Hedaya (ref. 11, p.36) Infant marriage permitted

*Case in which the marriage of infants continues binding after puberty*—If the marriage of infants be contracted by the father or grandfathers, no option after puberty remains to them; because the determination of parents in this matter cannot be suspected to originate in sinister motives as their affection for their offspring is undoubted; wherefore the marriage is binding upon the parties, the same as if they had themselves entered into it after maturity.

*Case which admits an option of acquiescence after puberty*—But if the authority of others than their parents should have executed the contract, each is respectively at liberty, after they

become of age, to choose whether the marriage shall be confirmed or annulled.

The Prophet of Islam, Muhammad (pbuh), himself married a child of six (or seven) years old. Many articles have recently been written about this child bride of Muhammad. I shall refer the readers to read those articles elsewhere. Here are two *hadith* from the *Sahi* (authentic) of all *ahadith* to confirm the marriage of Muhammad (pbuh) with a child who was still playing with her dolls when the Prophet of Islam took her to his house to consummate (to have sex with her) the marriage.

### **Sahih Muslim Book 008, Number 3311:**

'A'isha (Allah be pleased with her) reported that Allah's Apostle (may peace be upon him) married her when she was seven years old, and he was taken to his house as a bride when she was nine, and her dolls were with her; and when he (the Holy Prophet) died she was eighteen years old.

*Sahih Bukhari Volume 5, Book 58, Number 236:*

Narrated Hisham's father:

Khadija died three years before the Prophet departed to Medina. He stayed there for two years or so and then he married 'Aisha when she was a girl of six years of age, and he consumed that marriage when she was nine years old.

Here is how the Prophet used to have fun and sex with his child bride.

*Sahih Bukhari Volume 1, Book 6, Number 298:*

Narrated 'Aisha:

The Prophet and I used to take a bath from a single pot while we were Junub. During the menses, he used to order me to put on an Izar (dress worn below the waist) and used to fondle me. While in Itikaf, he used to bring his head near me and I would wash it while I used to be in my periods (menses).

*Sahih Muslim Book 3, Number 0629:*

'A'isha reported: I and the Messenger (may peace be upon him) took a bath from the same vessel and our hands alternated into it in the state that we had had sexual intercourse.

Can we ever imagine how an over fifty years old man could fondle his pre-teen wife during her menstrual cycle! By the way, the meaning of *Junub* is sexual defilement, that is, the state after having sex.

If you thought that marrying a girl of six years old and having sex with her when she turns

nine is too much to digest then there is more surprise for you!

In the *Sirat Rasul*, we read the incredible story that Muhammad, himself, wanted to marry a crawling baby girl a few years before his death. This happened after he married A'isha. The following citation is from the book of *Sirat Rasul Allah* by Ibn Ishak, the most authentic biographer of Muhammad (pbuh) Most other biographies are based on this monumental work by Ibn Ishak/Ibn Hisham

(Suhayli, ii.79: In the *riwaya* of Yunus I.I recorded that the apostle saw her (Ummu'l-Fadl) when she was baby crawling before him and said, 'If she grows up and I am still alive I will marry her.' But he died before she grew up and Sufyan b. al-Aswad b. Abdu'l-Asad al-Makhzumi married her and she bore him Rizq and Lubaba...(ref.10, p. 311)

Elsewhere, we note that even Hazrat Omor or Umar (spelling variation) married Umm Kulthum, the four years old half-sister of Bibi A'isha! How fantastic!

These are the examples that the noblest of the nobles of Islam have left for their followers to emulate!

### ***Riza or fosterage by suckling***

Have you ever thought of an adult Muslim man marrying an infant (less than two years old) as well as an adult woman who has a suckling baby? What happens if the baby that is married has no one to suckle her (say, she is an orphan) except the adult lactating wife? Of course, the solution in today's world is to bottle-feed the infant wife with formula milk. However, this may not be the true Islamic solution. Here is the Islamic answer:

Hedaya (ref. 11, p.71)

*Case of one of two wives suckling the other*—IF a man marry an infant and an adult and the latter should give milk to the former, both wives become prohibited with respect to that man [their husband], because if they were to continue united in marriage to him, it would imply the propriety of joint cohabitation with the foster-mother and her foster-daughter, which is prohibited, in the same manner as joint cohabitation with a natural mother and daughter.—IT is to be observed on this occasion, that if the husband should not have had carnal connexion with the adult wife, she is not entitled to any dower—whatever because the separation has proceeded from her, before consummation:-- but the infant has a claim to her half dower, the separation not having proceeded from her.

So far, what I mentioned above relates to an adult man marrying an infant girl. How about an infant boy marrying a grown up girl (nine years and above)? As per Islamic *Sharia*, there is, of course, no restriction on this practise. The only means by which a child can be prevented from marrying a grown up girl (that is to make him *halal* to visit her and be with her in

privacy) is through a peculiar system in Islam known as *RIZA* or *Rid'a*.

The Dictionary of Islam (ref. 6, p.546) defines RIZA thus:

RIZA. A legal term, which means sucking milk from the breast of a woman for a certain time.

The legal definition of RIZA is given in HEDAYA (ref. 11 ) as follows:

RIZA, or fosterage (Ibid, p.67)

*Definition of the term*—Riza, in its legal sense, means a child suckling milk from the breast of a woman for a certain time, which is termed the period of fosterage.

This is the Islamic name for suckling through fosterage. It is the practice by which a newly born baby is handed over to another woman who is able to suckle the infant. It was (and still is) a practice by the rich Arabs by which they hand over their newly born infants to be suckled by Beduin women. Even Prophet Muhammad (pbuh) was suckled, initially, by Thueiba, a slave woman of his uncle Abu Lahab for a very brief period, and then, by his foster mother, Halima.

Here is a *hadith* proclaiming the restrictions by fosterage:

What is haram by birth is also haram by suckling...30.3.15

*Malik's Muwatta: Book 30, Number 30.3.15:*

Yahya related to me from Malik from Abdullah ibn Dinar from Sulayman ibn Yasar and from Urwa ibn az-Zubayr from A'isha umm al-muminin, that the Messenger of Allah, may Allah bless him and grant him peace, said, " What is haram by birth is haram by suckling

This practice will make the child being suckled to be *haram* to the foster mother. That is, the child, when he grows up, has unhindered access to his foster mother. It is, as if, the foster mother is the 'real mother' of the child. There is no problem with this noble provision, of course. So, where is the trouble? Let us examine the situation up close.

In Islam, a woman can be married at any age even when she is a newly born baby. A foster mother can be any woman, nine years or older, other than her own biological mother. Imagine, a six-month old infant boy is suckled by a foster mother who is slightly above nine years of age. Now, when the infant boy becomes an adult of eighteen years (which is the age of Islamic puberty for male) the foster mother is slightly above twenty-seven years old, still a very youthful age for marriage, love, sex and childbearing. According to the Islamic law, the foster mother is completely forbidden to marry this newly turned adult male. He cannot even

marry his foster sister.

Here are a few rules on Islamic suckling or fosterage from the 'Reliance of the Traveller', the most authentic *Sha'ria* book (ref. 8, pp.575-576)

#### n12.0 BECOMING UNMARRIAGEABLE KIN BY SUCKLING (RIDA')

n12.1 An infant becomes the "child" of the female who breast-feeds him (A: in respect to being unable to marry her, to the permissibility of looking at her and being alone with her, and in his ablution (*wudu*) not being nullified by touching her) when:

- (a) the milk comes from a female at least nine years old whether it is occasioned by sexual or something else;
- (b) and she breast-feeds a child who is less than two full years old;
- (c) in at least five separate breast-feedings (O: a restriction that excludes anything less than five; which is of no consequence. *Separate* breast-feedings means whatever is commonly acknowledged (def: f4.5) to be separate)

n12.2 In such a case:

- (1) It is unlawful for the wet nurse to marry the child and its subsequent descendants (O: by familial relation or by suckling) exclusively (O: *exclusively* meaning that only the child's descendants become unlawful for her to marry, not the child's ancestors (N: or brothers)):
- (2) She becomes the child's "mother," and it is unlawful for the child to marry her, her ancestors (O: by familial relation or by suckling), her descendants (O: who become as if they were brothers and sisters (O: though the child is not forbidden to marry the latter's children)).

In *ahadith* we read a few interesting stories about *RIZA*. Here are some samples.

Aisha's sister Umm Kulthum suckled Salim ibn Abdullah ibn Umar only three times; that is why it was haram for him to visit Aisha; if suckled ten times by Kulthum then he would be halal for her...30.1.7

*Malik's Muwatta: Book 30, Number 30.1.7:*

Yahya related to me from Malik from Nafi that Salim ibn Abdullah ibn Umar informed him that A'isha umm al-muminin sent him away while he was being nursed to her sister Umm Kulthum bint Abi Bakr as-Siddiq and said, "Suckle

him ten times so that he can come in to see me."

Salim said, "Umm Kulthum nursed me three times and then fell ill, so that she only nursed me three times. I could not go in to see A'isha because Umm Kulthum did not finish for me the ten times."

Ten suckle is required for a boy to be halal to visit a woman...30.1.8

*Malik's Muwatta :Book 30, Number 30.1.8:*

Yahya related to me from Malik from Nafi that Safiyya bint Abi Ubayd told him that Hafsa, umm al-muminin, sent Asim ibn Abdullah ibn Sad to her sister Fatima bint Umar ibn al-Khattab for her to suckle him ten times so that he could come in to see her. She did it, so he used to come in to see her.

(Please note that ten suckling was later abrogated by five suckles)

*Malik's Muwatta: Book 30, Number 30.3.17:*

Yahya related to me from Malik from Abdullah ibn Abi Bakr ibn Hazm from Amra bint Abd ar-Rahman that A'isha, the wife of the Prophet, may Allah bless him and grant him peace, said, "Amongst what was sent down of the Qur'an was 'ten known sucklings make haram' - then it was abrogated by 'five known sucklings'. When the Messenger of Allah, may Allah bless him and grant him peace, died, it was what is now recited of the Qur'an."

Yahya said that Malik said, "One does not act on this."

Needless to say that in an Islamic paradise, *RIZA* will be a perfectly rightful method to solve the problem of milk supply for the babies. Now, imagine what will happen to the marriage market if most women give up their infants to their foster mothers for a limited period of time! The marriage market will come to a halt, no joke. Most potential suitors will be forbidden for each other due to *RIZA* or suckling by fosterage, isn't it?

Of course, I cited an extreme scenario of Islamic fosterage. Modern world is not at all dependent on *RIZA* or suckling by fosterage. We have formula milk for those infants whose mothers are unable to breast-feed them for one reason or other. However, I could not find any *Sha'ria* rule where bottle-feeding can be used as an alternative to *RIZA*. See, in the seventh century medieval period, there was no baby formula milk, nor was there any concept of bottle-feeding as an alternative to suckling. Therefore, those Bedouin Arabs resorted to *RIZA* to solve the mother's milk supply problem.

An interesting argument will be to know if a lactating woman can suckle an adult man or not? *Tauba! Tauba!* What a preposterous idea! Islam can never allow such a thing. It is a thought only provoked by *Satan*, the Islamists will declare. It is true that we find no mention of legitimacy of suckling an adult man or an adult woman in

*Sha'ria*. Neither there is any mention of its illegality. In a few *ahdith*, we find mind-boggling episodes on *RIZA*. Let us review a few of them.

A woman can suckle a young boy so that he becomes haram for her...8.3426

*Sahih Muslim: Book 008, Number 3426:*

Ibn Abu Mulaika reported that al-Qasim b. Muhammad b. Abu Bakr had narrated to him that 'A'isha (Allah be pleased with her) reported that Sahla bint Suhail b. 'Amr came to Allah's Apostle (may peace be upon him) and said: Messenger of Allah, Salim (the freed slave of Abu Hudhaifa) is living with us in our house, and he has attained (puberty) as men attain it and has acquired knowledge (of the sex problems) as men acquire, whereupon he said: Suckle him so that he may become unlawful (in regard to marriage) for you. He (Ibn Abu Mulaika) said: I refrained from (narrating this hadith) for a year or so on account of fear. I then met al-Qasim and said to him: You narrated to me a hadith which I did not narrate (to anyone) afterwards. He said: What is that? I informed him, whereupon he said: Narrate it on my authority that 'A'isha (Allah be pleased with her) had narrated that to me.

Sex with slave-girls/captive women is a perfectly valid Islamic way for a Muslim man to satisfy his sexual appetite. How about his wife? No, his wife can never indulge in such sex orgies. Therefore, it is quite natural for the unfortunate wife to be jealous (read mad) to prevent her husband from indulging in such vulgarity. Can *RIZA* be successfully applied here? Well, an extremely jealous woman did just that. She went to the young adult slave-girl and suckled her with her breast. This made the slave-girl *haram* to her husband. What a novel idea it was to prevent her amorous husband from having further intercourse with the slave-girl! Alas! It did not work out well for her. Who received the punishment? Yes, it was the lactating wife of the Muslim man! Hazrat Umar asked her to be flogged, thus protecting the right of her husband to have unhindered sex orgy with his slave-girl. It sounds mind boggling, isn't it? Here is the story from Malik's *Muwatta*, the founder of Maliki School of Islamic jurisprudence.

Umar told a man to beat his wife for suckling a slave-girl with whom he used to have sex; kinship by suckling is only by the suckling of the young...30.2.13

*Malik's Muwatta: Book 30, Number 30.2.13:*

Yahya related to me from Malik that Abdullah ibn Dinar said, "A man came to Abdullah ibn Umar when I was with him at the place where judgments were given and asked him about the suckling of an older person. Abdullah ibn Umar replied, 'A man came to Umar ibn al-Khattab and said, 'I have a slave-girl and I used to have intercourse with her. My wife went to her and suckled her. When I went to the girl, my wife told me to watch out, because she had suckled her!' Umar told him to beat his wife and to go to his slave-girl

because kinship by suckling was only by the suckling of the young.' "

Is it possible to extend the concept of *RIZA* to a husband and his wife/s?

*Wastagferullah! Wastagferullah! Naujubillah!* No sane Muslim can even think of committing this despicable act, Islamists will say. However, what we find in the Holy Scripture is quite upsetting, to say the least.

If you drink your wife's milk than that does not make the relationship *haram*, there is only kinship by suckling in the first two years...30.2.14

*Malik's Muwatta:Book 30, Number 30.2.14:*

Yahya related to me from Malik from Yahya ibn Said that a man said to Abu Musa al-Ashari, "I drank some milk from my wife's breasts and it went into my stomach." Abu Musa said, "I can only but think that she is haram for you." Abdullah ibn Masud said, "Look at what opinion you are giving the man." Abu Musa said, "Then what do you say?" Abdullah ibn Masud said, "There is only kinship by suckling in the first two years."

Abu Musa said, "Do not ask me about anything while this learned man is among you."

Who was Abdullah ibn Masud? He was among the closest ten companions of Muhammad (pbuh) who was promised paradise by him. Every word uttered by ibn Masud is considered to be completely authentic. In fact, his position could be easily considered next to Muhammad. Now, what did ibn Masud say in the above hadis? Readers, please think about its implication. Yes, a husband can drink his wife's milk and still can remain her sex partner. Strange Islamic rules! Here is another silly *hadis*:

It is permissible to have intercourse with a suckling lady...8.3391

*Shahih Muslim:Book 008, Number 3391:*

Judaima daughter of Wahb al-Asadiyya (Allah be pleased with her) reported that she heard Allah's Messenger (may peace be upon him) as saying: I intended to prohibit cohabitation with a suckling woman until I considered that the Romans and the Persians do it without any injury being caused to their children thereby. (Imam Muslim said: Khalaf reported it from Judamat al-'Asadiyya, but the correct wording is what has been stated by Yahya.)

The reason why suckling the milk of a woman by her adult husband is quite alright is explained in the following lines by Malik. When the adult drinks the milk of his wife, the milk is treated as a food and not as foster milk! This, indeed is the bizarre Islamic

rule, to say the least.

Suckling is for the first two years, even if it is only a drop; whatever is after two years is only food that is eaten...30.1.10, 11

*Malik's Muwatta: Book 30, Number 30.1.11:*

Yahya related to me from Malik that Yahya ibn Said said that he heard Said ibn al-Musayyab say, "Suckling is only while the child is in the cradle. If not, it does not cause flesh and blood relations."

Yahya related to me from Malik from Ibn Shihab that he said, "Suckling however little or much, makes haram. Kinship by suckling makes men mahram."

Yahya said that he had heard Malik say, "Suckling, however little or much when it is in the first two years, makes haram. As for what is after the first two years, little or much, it does not make anything haram. It is like food."

And finally, we have this gem of all *ahadith*. Please read the following *hadis* and decide whom shall you bash first, before you call me an Islam basher.

Mohammad disliked withdrawing the penis before semen was discharged; he also disliked having intercourse with a woman suckling a baby; but these were not forbidden...34.4210

*Sunaan Abu Dawud: Book 34, Number 4210:*

Narrated Abdullah ibn Mas'ud:

The Prophet of Allah (peace\_be\_upon\_him) disliked ten things: Yellow colouring, meaning khaluq, dyeing grey hair, trailing the lower garment, wearing a gold signet-ring, a woman decking herself before people who are not within the prohibited degrees, throwing dice, using spells except with the Mu'awwidhatan, wearing amulets, withdrawing the penis before the semen is discharged, in the case of a woman who is wife or not a wife, and having intercourse with a woman who is suckling a child; but he did not declare them to be prohibited.

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## Part 5

## **Sex with captives**

Women taken as captives in a war

Islam permits unlimited and boundless sex with women taken as prisoners in a war. This was (or is) the practice of the Muslims, including Muhammad during the 'golden' days of early Islam. The Qur'an permits a Muslim man to have this kind of coerced sex in the following verses:

*004.024* Also (prohibited are) women already married, except those whom your right hands possess: Thus hath Allah ordained (Prohibitions) against you: Except for these, all others are lawful, provided ye seek (them in marriage) with gifts from your property,- desiring chastity, not lust, seeing that ye derive benefit from them, give them their dowers (at least) as prescribed; but if, after a dower is prescribed, agree Mutually (to vary it), there is no blame on you, and Allah is All-knowing, All-wise.

Sex with captive women and slave women is permitted...23:1-6

*023.001* The believers must (eventually) win through,-

*023.002* Those who humble themselves in their prayers;

*023.003* Who avoid vain talk;

*023.004* Who are active in deeds of charity;

*023.005* Who abstain from sex,

*023.006* Except with those joined to them in the marriage bond, or (the captives) whom their right hands possess,- for (in their case) they are free from blame,

Sex with wives, captives, slaves O.K....70:25-34

*070.025* For the (needy) who asks and him who is prevented (for some reason from asking);

*070.026* And those who hold to the truth of the Day of Judgment;

*070.027* And those who fear the displeasure of their Lord,-

*070.028* For their Lord's displeasure is the opposite of Peace and Tranquillity;-

*070.029* And those who guard their chastity,

*070.030* Except with their wives and the (captives) whom their right hands possess,- for (then) they are not to be blamed,

*070.031* But those who trespass beyond this are transgressors;-

*070.032* And those who respect their trusts and covenants;

*070.033* And those who stand firm in their testimonies;

*070.034* And those who guard (the sacredness) of their worship;-

*070.035* Such will be the honoured ones in the Gardens (of Bliss).

The above verses make it absolutely obvious that a Muslim man, whether married or not, can

have unhindered and limitless sex with captive women. In those verses the meaning of ‘right hand’s possession is either slaves (female) or female captives, that is prisoners (women) taken in a war. Who are the captives of war in the present days? One does not need to go too far to find this out. Since Islam is at perpetual war with all the infidels, all the women living in infidel countries are, in fact, fall under this category, at least in theory. This means that a Muslim man (whether married or not), while living in an infidel country, can sleep (that is, have sex) with any number of infidel women without even having the slightest fear of committing *Zina* (fornication) or adultery. Many Islamists will even boastfully acknowledge that these infidel women should consider themselves to be lucky enough to taste the sweetness of intercourse with a Muslim man! This is the reason why when I found some *Pucca Mussulmans* in a massage parlour in Thailand, and then I asked them about what they did with those Thai sex kittens, they told me unhesitatingly that it is permissible to have sex with Thai women as they are not Muslims (they were sex slaves, because in a world, where Muslims are oppressed everywhere, they are at war with infidels wherever they are)! It is a case of *Ganimatter maal* – a Bengali-Arabic term often used by rustic mullahs in Bangladesh -- they told me. Furthermore, they told me that it is all right to have sex with women if a Muslim visits an infidel land. At that time, I just *pooh-poohed* their banter, saying to myself that ‘these Mullahs do not know the ‘real Islam.’ Then, after a few years later, when I became interested in Islam and took the study of Islam very seriously, I was dumbfounded to have discovered that what those *kath* or timber Mullahs told me was completely true. This is what I found when I consulted the living and breathing Islam, that is, *Sha’ria*:

No punishment for *Zina* or adultery committed in a foreign country—(ref. 11, p185)

*Punishment is not incurred by committing whoredom in foreign country.*—If a Mussulman be guilty of whoredom in a foreign country, or in the territory of the rebels, and afterwards return into a Mussulman state, punishment is not to be meted out on him, on the plea that a man, in embracing the Mussulman faith, binds himself to all the obligations thereof, wherever he may be. The arguments of our doctors on this occasion are twofold; --FIRST, the Prophet has said, “punishment is not to be inflicted in a foreign land; “—SECONDLY, the design of the institution of punishment is that it may operate as a prevention or warning; now the Mussulman magistrate has no authority in a foreign country, wherefore if punishment were instituted upon a person committing whoredom in a foreign country, yet the institution would be useless; for the use of the institution is that punishment may be executed; and as the magistrate has no authority in a foreign country, the execution is impossible; whence it appears that the commission of whoredom in a foreign country does not occasion punishment there; and if this person should afterwards come from the foreign territory into a Mussulman state, punishment cannot be executed upon him; because as his whoredom did not occasion punishment at the time of its being committed, it will not afterwards occasion.

In page 59 of Dictionary of Islam (ref.6) it is written:

CONCUBINE. Arabic Surriyah, pl. sarari. The Muhammadan religion appears to give almost unlimited license to concubinage, provided the woman be a slave, and not a free Muslim

woman.

These female slaves must be either (1) taken captive in war, (2) or purchased by money, (3) or the descendants of slaves. Even married women, if taken in war, are according to an injunction of the Qur'an, Surah 4:28, entirely at the disposal of the Muslim conqueror. "(Unlawful to you are married women, except as such as your right hand possess (i.e. taken in war, or purchased slaves)." This institution of concubinage is founded upon the example of Muhammad himself, who took Rihanah, the Jewess as his concubine after the battle with the Banu Quraizah (A.H. 5), and also Maria the Copt, who was sent him as a slave by the Governor of Egypt.

Quoting Jalalan, one of the foremost interpreter of the Qur'an, the dictionary of Islam writes further (ref.6, pp.595-600).....

- (1) *They are allowed to take possession of married women if they are slaves. Surah iv.28: "Unlawful for you are.....married women; save such as your right hands possess."*

(On this verse al-Jalalan the commentators say: "that is, it is lawful for them to cohabit with those women whom you have made captive, even though their husbands be alive in the *Daru'l-Harb*.")

(Readers, please note the verse iv.28 in the Dictionary of Islam is verse 4:24 in the Yusufali's translation of the Qur'an. This verse was quoted at the beginning of this part).

The Islamists often give us the impression that many *Jihadis* joined the *Ghazawa* (raid for women and plunder) of Muhammad by falling in love with the divinity and spiritual attraction of early Islam. When we read the biography of Muhammad, we find completely different reasons for these *Jihadis* to join in the *jihad*. The greatest attraction of Muhammad's hordes of marauders was actually sex and plunder! It is as simple as that. You see, whenever the Muslims waged war on the infidels, the Muslim soldiers would round up the enemy women as captives. The old and infirm women were mostly killed to rid them of their burden. The *Jihadis* kept alive only the young and sexy infidels women to gratify their limitless sex urge or drive, and, afterwards to sell them as slaves or to raise money by ransoming them to their relatives if were lucky to be alive.

Here is an interesting reading from Ibn Ishak's biography of Muhammad. This episode is from Tabuk expedition (ref. 10, pp.602-603).

After the Hunayn and Taif battle, Muhammad stayed in Medina for a few months. Then he gave orders to prepare for a raid on the Byzantines. It was summertime then and the heat was oppressive and there was a draught in the Arabian Peninsula. Many people disliked travelling during this time. They longed to stay at home. In spite of their dislike, the men started preparing for the raid. Muhammad asked a Muslim, Jadd b. Qays if he would like to go for Jihad in Tabuk. Jadd declined saying that he loved women and if he saw Byzantine women he would not be able to control himself. Muhammad left him alone. It was about him that the

verse: 9:49 "There are some who say Give me leave to stay behind....." Was released.

009.049 Among them is (many) a man who says: "Grant me exemption and draw me not into trial." Have they not fallen into trial already? and indeed Hell surrounds the Unbelievers (on all sides).

In many *Ghazwas*, Muhammad himself took captive women as his wives/concubines. Besides reserving the prettiest and the sexiest amongst the captive women for himself, he even distributed some women to his sons in laws, Hazrat Ali and Hazrat Uthman. Here is a *hadith* that unmistakably shows how hungry Hazrat Ali was to have sex with captive/slave women, while his father-in-law, Muhammad, himself encouraged him to indulge in such act knowing full well that his (Muhammad's) own daughter, Fatima was the wife of Ali. In one sense, Muhammad was a very liberal person in that day and age. In this day of sexual glasnost, I would like to know how many fathers-in-law would allow their sons-in-law to have extra-marital relationship. Not a fat chance!

Ali had sex with booty captive women5.59.637

*Sahih Bukhari: Volume 5, Book 59, Number 637*

Narrated Buraida:

The Prophet sent 'Ali to Khalid to bring the Khumus (of the booty) and I hated Ali, and 'Ali had taken a bath (after a sexual act with a slave-girl from the Khumus). I said to Khalid, "Don't you see this (i.e. Ali)?" When we reached the Prophet I mentioned that to him. He said, "O Buraida! Do you hate Ali?" I said, "Yes." He said, "Do you hate him, for he deserves more than that from the Khumus."

That the capture of sexy and beautiful women were one of the main motivating factors for joining in the Jihad by the early followers of Muhammad, is clearly depicted in the *Sirat Rasul Allah* by Ibn Ishak. The old, ugly and not so sexy captive women were burdensome to the Muslim invaders and as such they were not desirable. In this most authentic biographical record of Muhammad, we read that during the Hunayn battle, an old lady was let off because her mouth was cold and her breast flat, she could not give birth and her milk was not rich. So, the *Jihadi* took six camels in exchange for this old lady (ref.10, p593). This was not an isolated case. It was the common practice amongst the *Jihadis* then; that is, to exchange the ugly ducklings and the old women for camels.

Further proof of this greed for sexy female flesh can be had from the episodes on the siege of Taif. The Thaqif people inhabited Taif. Their women were famous for their beauty and vivaciousness. Many *Jihadis* joined in this siege simply to have plunder and to have sex with these women. One Jihadi admitted that he did not come to fight the Thaqif but to get a girl to trade (or to make her pregnant) because the Thaqif people produced intelligent children (ibid, p.590).

Muhammad himself took Raihana, a pretty young thing, who happened to be a married

Jewish woman captive (after the slaughter male captives of Bani Quraiza) as his concubine when she refused to marry him. As written before, he even presented many of his friends as well as his own sons-in-law (Ali and Othman) with pretty young captive women to be used as sex slaves. We learn from Ibn Ishak's biography of Muhammad that when the Muslim soldiers defeated the B.Hawazin, they captured 6 000 (yes, you heard me right -- six thousand) women and children. It was one of the biggest and the best catch of female flesh for the Islami *Jihadis*. Most of the beautiful and sexy captives were distributed to the *Jihadis*. Muhammad gave Rayta, a beautiful girl to his son in law (and cousin brother), Hazrat Ali and gave Zaynab, another beautiful catch to his other sons in law, Hazrat Uthman. Hazrat Umor also received a share of such female flesh. But he preferred to give it to his favourite son, Abdulllah to enjoy her at his will (ibid, p.592-593).

You talk about morality and good judgment! This was the respect and kindness that the Prophet of "mercy" had for the helpless captive women! Besides Raihana, Muhammad also took Jurawyirah (from the raid on Bani al Mustaliq) and Saffiya (a Bani Nadir Jewess from the raid on Khaibar) as his mistresses. Please note that most of Muhammad's mistresses or concubines were either Jews (like Raihana, Juwayriya and Saffiya) or Christians like Mariya, the Coptic sex slave. Islamic apologists can't wait to announce that Muhammad was so merciful that he married those helpless women to free them from being sold as slaves. They will even let us believe that those hapless women, whose relatives were killed, were actually very happy to marry Muhammad as they fell in love head over heels with him after the slaughter! Was Muhammad a virile man in his early fifties? How disgusting and revolting it is that the prophet of Islam had inured this filthy practise of using the captives to satiate his libidinous urge!

You see, whenever, the Muslim army conducted a raid, they always had the thirst for the succulent body of infidel women. Their desire to have sex with those captured women was so compelling that even Allah had to intervene to decree that these women could be raped after their menstrual periods were over. This uncivilized and despicable sexual urges of those Islamic soldiers were so barbaric that they would not even show the sense of decency by having sex with their women prisoners in privacy. They would not hesitate to copulate with these hapless women right in the presence of their husbands who were infidels. How outrageous! How despicable!

Read the following two *ahadith* and judge for yourself the divinity in Islamic rules when you compare those with the rights of the POW as conferred by the Geneva Convention.

The first hadith indicates that while a few Muslim soldiers were quite ashamed to perform sexual act with the captive women in the presence of their husbands, many *Jihadis* were quite happy to 'enjoy' these captive women right in front of their fallen (prisoner) husbands. How 'beautiful'!! In recent times, we have seen this type of sexual perversions perpetrated by the Islamic army of Pakistan on their captive booties (captured women) in the genocide of Bangladeshi folks in 1971. Isn't it that the Pakistan Islamic army was just carrying out the contents of these *ahadith*? You had better believe it. Because scriptural dictums were invoked by the dirty Punjabi and Pathan soldiers belonging to marauding force of Gen.

Yahya of Pakistan.

The second *hadith* shows that, many *Jihadis* were, at first, hesitant in having copulation with captive women whose husbands were infidels (polytheists, in this case). Muhammad (pbuh) sensed some trouble here. He realised that if Allah did not permit such pleasure to his *Jihadis*, then their motivation to cling to him will soon vanish into the thin air. He sought Allah's intervention; and without any delay, Allah immediately obliged him by giving His foot soldiers the permission to ravish these captive women. It seems as if this whimsical Allah is promoting promiscuity among Mussulmans by codifying sexually deviant acts in his "holy" book.

Some *Jihadis* had sex with the captive women in the presence of their husbands and some were reluctant to do so (Sunaan Abu Dawud 11.2150)

### **Sunaan Abu Dawud: Book 11, number 2150**

Abu Said al-Khudri said: "The apostle of Allah sent a military expedition to Awtas on the occasion of the battle of Hunain. They met their enemy and fought with them. They defeated them and took them captives. Some of the Companions of the apostle of Allah were reluctant to have intercourse with the female captives in the presence of their husbands who were unbelievers. So Allah, the Exalted, sent down the Qur'anic verse, "And all married women (are forbidden) unto you save those (captives) whom your right hand possesses". That is to say, they are lawful for them when they complete their waiting period."" [The Qur'an verse is 4:24].

One can have sexual intercourse with a captive woman after she is clear of her period and/or delivery. If she has a husband then her marriage is abrogated after she becomes a captive (Quran 4:24)...(Shahih Muslim 8.3432)

*Sahih Muslim: Book 008, Number 3432:*

Abu Sa'id al-Khudri (Allah be pleased with him) reported that at the Battle of Hunain Allah's Messenger (may peace be upon him) sent an army to Awtas and encountered the enemy and fought with them. Having overcome them and taken them captives, the Companions of Allah's Messenger (may peace be upon him) seemed to refrain from having intercourse with captive women because of their husbands being polytheists. Then Allah, Most High, sent down regarding that: "And women already married, except those whom your right hands possess (iv. 24)

A natural question would be, what happens if a captive woman gets pregnant as a result of having sex with the *Jihadis*? Many of those Islamic *Jihadis* did ponder over this unwanted pregnancy and wanted to practice coitus interruption (withdrawing penis before ejaculating) but Muhammad was quite against it at times and was neutral at other times. Here are some 'beautiful' *ahadith*. If you read these *ahadith* carefully, you will notice that the *Jihadis* did practise coitus interruption not only to avoid unwanted pregnancy but it was also a method of giving them intense sexual pleasure and that was why they loved doing that! A kind of

kinky sex, we may call it. This means that those hapless captive women were meant not only to satisfy the normal sexual urge, but were also a means to satisfy their captor's sexual fantasies and perversions, which, perhaps, they could not do with their married wives.

[Note: Read more on coitus interruption in part 3/6 of this article]

Muhammed did not approve coitus interruption with the captive women of Banu-al-Mustaliq, but he allowed the women to be raped...( 5.59.459)

*Shahih Bukhari: Volume 5, Book 59, Number 459:*

Narrated Ibn Muhairiz:

I entered the Mosque and saw Abu Said Al-Khudri and sat beside him and asked him about Al-Azl (i.e. coitus interruptus). Abu Said said, "We went out with Allah's Apostle for the Ghazwa of Banu Al-Mustaliq and we received captives from among the Arab captives and we desired women and celibacy became hard on us and we loved to do coitus interruptus. So when we intended to do coitus interruptus, we said, 'How can we do coitus interruptus before asking Allah's Apostle who is present among us?' We asked (him) about it and he said, 'It is better for you not to do so, for if any soul (till the Day of Resurrection) is predestined to exist, it will exist.'"

Many Islamists are ashamed of the provision of taking captive women as sex slaves in Islam. They try to soften this barbaric practice by pretending to say something like, "You must consider the time and the context. There is a misconception on this. In those days it was all right to have captive women and to have sex with them because many Muslim soldiers were despatched to the war zones. So, to satisfy their sex appetite God permitted them to have such sex. The captive women also needed sex. So it was a win-win situation. See how beautiful the Islamic rules are!" If we ask them whether this provision still applies today or not, they simply try to evade this question by saying something like, "You see, we must look at the context, when the Muslims conquer any nation, they will always treat the vanquished fairly with Islamic laws. Islam will surely protect their women and children.... etc." They simply avoid a straightforward answer.

Have you ever thought about what will happen to the infidel American women if the 'Great Satan' is defeated in an Islamic Jihad?

Let us hear what the 'real Islam' has to offer on this matter. This is what a well-learned Mullah says about the captive women:

From an Islamic Q & A site:

### **Right Hand Possessions**

<http://www.binoria.org/q&a/miscellaneous.html#possessions>

Question:

What is the meaning of right hand possession and what was the purpose of having them.

Some brothers in America think it is okay to have right hand possessions now in the USA.

Answer:

Right hand possessions (Malak-ul-Yameen) means slaves and maids, those came in possession of Muslims through war or purchase. After having the possession of slave maid it is lawful and correct to have sexual relation with them. **Even today if Muslims get possession over infidel country, this condition is possible, lawful and correct.**

Please peruse the above statement once again. What is the implication of this Mullah's opinion? I must appreciate the Mullah for his utter honesty with respect to 'real Islam.' He did not beat around the bushes. He has given a straightforward, unadulterated, pure and unambiguous answer that clearly conforms to the rules of Qur'an and hadith. May I ask the Islamic apologists to say a few words about this honest reply from this Mullah?

Now, let us look at the wider implications of this 'Islamic rule.' Imagine that Islamic army invades America, Britain and all infidel lands. Also, imagine these infidels being defeated in a catastrophic war. What do you think the Islamic soldiers will do to all the male infidels? What do you think the Islamic soldiers would do to all the pretty/young women they would capture as captives? Do you think that these Islamic soldiers will honour the covenants of the Geneva Conventions on POW? You must be out of your mind if you thought so. The soldiers of Islam will do exactly what the above Mullah has said. Yes, they will sell all the male captives as slaves and take the young/pretty women as sex slaves to satisfy their sexual urge. The old women would probably be killed, as they become a burden to the Muslim invaders. For married women, their marriage will be immediately made null and void. To humiliate the great 'Satan' further, the Islamic Jihadis will probably do sexual act with the captive women right in front of their men who were, just a short while ago, their husbands.

You may still think this to be impossible. But, wait! The Pakistani Islamic army did just that in Bangladesh in 1971. They killed about 3 million Bangalees terming them as not so good Muslims, took 250,000 Bengali women as concubines, and raped them, many of them repeatedly and not very far off from their near and dear ones. In recent times, we have heard many such reports from the Taliban ruled Afghanistan. These disturbing acts may enrage a lot of people, including many Muslims. Think again. Have the Islamic soldiers committed any crime/sin as far as Islam is concerned. The answer is a simple "NO." Therefore, doesn't it make sense to realise that it is the Islam itself that is the motivating factor for the rape of the captive women? In Iran, a woman charged with adultery/blasphemy/apostasy carrying death penalty become a captive of the Islamic state. Therefore, an Islamic guard is appointed to have sex with her repeatedly before she is executed. This is a beautiful and "humane" treatment of infidel women prisoners in Islam!

### **Sex with slave women**

This one is also a hot topic worthy of discussion. So far, we learnt the truth about the sexual exploitation of women taken in a war. This is not the only means by which unlimited sexual gratification is possible in a 'halal' way. Buying and selling of women as sex slaves is fully

permitted in Islam. It is a perfectly a legitimate way to acquire as many sex-slaves as possible. Sky is not the limit, though. The only limitation is the affordability. One may say that this type of flesh trading is no more practiced today. This is true. However, nothing can prevent the Islamists from re-introducing the slave markets as per Qur'an and *Sunnah* when their '*Jihad*' against the infidels is successful. Sexual slavery is absolutely legitimate in Islam. If Islam conquered the world, slavery could have never been eradicated, because Islamic laws are written on granite stone and are absolutely unchangeable. So, if Islam conquers the infidel countries, there is nothing that could prevent the Islamic zealots from re-introducing the slavery system and the slave markets around the globe for trading in female bodies of infidel women. If the Islamists can re-introduce the amputation of hands and feet for theft, stoning to death for adultery, beheading for apostasy and many other barbaric *Sha'ria* rules, what will prevent them from re-introducing Islamic slavery? Please do think about this.

Muhammad himself had a Coptic slave that was presented to him by the ruler of Alexandria in Egypt. When the delegate from Muhammad visited this Coptic head of Egypt (Muaqaqis) with an invitation for him to convert to Islam, he politely refused to do so, but knowing the taste of Muhammad, he presented Muhammad with two beautiful and sexy slave girls who were sisters. Muhammad took Mariya, the most beautiful one for himself and gave her sister, Sirin, to his poet friend, Hassan ibn Thabit for him to enjoy her. Mariya gave birth to Ibrahim, Muhammad's last child who died at infancy. Sirin bore a son named Abdul Rahman to Hassan, the poet (ref. 10, p. 498-499). All these historical records are absolute proof that enjoying a female slave is totally '*halal*' in Islam.

Here are a few more 'gems' from *ahadith*. Please peruse the following divine sanctions and judge for yourself the mercy, blessing, tolerance, and last but not the least, fairness towards women in Islam when it comes to sex.

You can have sexual intercourse with two slave girls at a time without *ghusl* (bath) but can't do like this with free women...(Malik's Muwatta 2.23.90)

*Malik's Muwatta:Book 2, Number 2.23.90:*

Yahya related to me from Malik from Nafi that the slave girls of Abdullah ibn Umar used to wash his feet and bring him a mat of palm leaves while they were menstruating.

Malik was asked whether a man who had women and slave girls could have intercourse with all of them before he did ghusl. He said, "There is no harm in a man having intercourse with two of his slave girls before he does ghusl. It is disapproved of, however, to go to a freewoman on another's day. There is no harm in making love first to one slave girl and then to another when one is junub."

Malik was asked about a man who was junub and water was put down for him to do ghusl with. Then he forgot and put his finger into it to find out whether it was hot or cold. Malik said, "If no filth has soiled his fingers, I do not consider that that makes

the water impure."

Here is something that will break your conscience as it did even the conscience of stonehearted, cruel Hazrat Umar. This hadith tells us that before banning by Umar, it was okay to have sex with a slave mother and her young daughter one after the other. How disgusting! How revolting!!

If a woman and her daughter were both slave (or captive) then you can't have sex with one of them after the other. Umar forbade this practice...(Malik's Muwatta 28.14.33)

*Malik's Muwatta:Book 28, Number 28.14.33:*

Yahya related to me from Malik from Ibn Shihab from Ubaydullah ibn Abdullah ibn Utba ibn Masud from his father that Umar ibn al-Khattab was asked about a woman and her daughter who were in the possession of the right hand, and whether one could have intercourse with one of them after the other Umar said, "I dislike both being permitted together." He then forbade that.

If both sisters are slaves (or captives) then you may or may not have sex with them depending on the interpreter...(Malik's Muwatta 28.14.34)

*Malik's Muwatta:Book 28, Number 28.14.34:*

Yahya related to me from Malik from Ibn Shihab from Qabisa ibn Dhu'ayb that a man asked Uthman ibn Affan whether one could have intercourse with two sisters who one owned. Uthman said, "One ayat makes them halal, and one ayat makes them haram. As for me, I wouldn't like to do it." The man left him and met one of the companions of the Messenger of Allah, may Allah bless him and grant him peace, and asked him about it, and he said, "Had I any authority and I found someone who had done it, I would punish him as an example."

Ibn Shihab added, "I think that it was Ali ibn Abi Talib. "

Sexual perversion is fully permitted when a slave girl is involved. We find in HEDAYA that a man can have sex with his slave girl in any manner although he has restrictions while doing this with his own wife/s.

Can have sex with a slave woman in any manner--- (ref.11, p.600)

*A man may gratify his passion with his female slave in whatever way he pleases*—It is lawful for a man to perform the act of *Azil* (i.e. coitus interruption—writer) with his female slave without her consent, whereas he cannot lawfully do so by his wife unless with her permission. —The reason of this is that the Prophet has forbidden the act of *Azil* with a free woman without her consent but has permitted it to a master in the case of his female slave. Besides, carnal connexion is the right of a free woman for the gratifying of her passion, and the propagation of children (whence it is that a wife is at liberty to reject a husband who is an eunuch or impotent); whereas a slave possesses no such right.—A man, therefore, is not at

liberty to injure the right of his wife, whereas a master is absolute with respect to his slave. If, also, a man should marry the female slave of another, he must not perform the act of Azil with her without the consent of her master.

And here are a few more 'gems' from Islam

Father can give his slave-girl to his son to do conditional things...(Malik's Muwatta 28.15.38)

*Malik's Muwatta: Book 28, Number 28.15.38:*

Yahya related to me from Malik from Ibrahim ibn Abi Abla from Abd al-Malik ibn Marwan that he gave a slave-girl to a friend of his, and later asked him about her. He said, "I intended to give her to my son to do such-and-such with her." Abd al-Malik said, "Marwan was more scrupulous than you. He gave a slave-girl to his son, and then he said, 'Do not go near her, for I have seen her leg uncovered.' "

A master can have sex with the slave-girl of his male or female slave...(Malik's Muwatta 29.17.51)

*Malik's Muwatta: Book 29, Number 29.17.51:*

Yahya related to me from Malik from Nafi that Abdullah ibn Umar said, "If a man gives his slave permission to marry, the divorce is in the hand of the slave, and nobody else has any power over his divorce. Nothing is held against a man who takes the slave-girl of his male slave or the slave-girl of his female-slave."

Slave-girls are like fields if you wish then water it by ejaculating inside them or leave it thirsty i.e. coitus interruption with slave-girls is optional...(Malik's Muwatta 29.32.99)

*Malik's Muwatta: Book 29, Number 29.32.99:*

Yahya related to me from Malik from Damra ibn Said al-Mazini from al-Hajjaj ibn Amr ibn Ghaziya that he was sitting with Zayd ibn Thabit when Ibn Fahd came to him. He was from the Yemen. He said, "Abu Said! I have slave-girls. None of the wives in my keep are more pleasing to me than them, and not all of them please me so much that I want a child by them, shall I then practise coitus interruptus?" Zayd ibn Thabit said, "Give an opinion, Hajjaj!" "I said, 'May Allah forgive you! We sit with you in order to learn from you!' He said, 'Give an opinion! 'I said, 'She is your field, if you wish, water it, and if you wish, leave it thirsty. I heard that from Zayd.' Zayd said, 'He has spoken the truth.' "

It is possible to share slave-woman for sexual purposes. Thus, a father can have sex with his son's or even grandson's slave-women; a son can borrow his father's or mother's or even his wives slave women for unlimited sex. Here are few excerpts from HEDAYA (reference 11), the most authentic commentary on Islamic Laws that even the lawyers consult.

No punishment for having sex with the female slaves of a son or a grandson --- (ref: 11: page 183)

*Nor that with the female slave of a son or a grandson.*—PUNISHMENT is not incurred for a man having carnal connexion with the female slave of his son, or of his grandson, although he should acknowledge his consciousness of such female slave having unlawful to him, for in this case the error is by effect, since it proceeds from an argument founded upon the words of the prophet, who said to one with whom he was conversing, “THOU AND THINE are thy FATHER’S ;”-- and the grandfather is subject to the same rule with the father, as he is also a parent. The parentage also of the child begotten in such carnal conjunction is established in the father aforesaid, who remains responsible to his son for the value of the female slave.

*Or of a father, mother, or wife (where misconception is pleaded)*—If a person have carnal connexion with the female slave of his father, or his mother, or his wife, and plead his conception that such slave was lawful to him, he does not incur punishment; neither is the accuser liable to punishment—( but if he should acknowledge his consciousness of the illegality, punishment is to be inflicted upon him,--and the same rule obtains where a slave has connexion with the bondmaid of his master):--because between these there a community of interests in the acquisition of profit; and hence the man who commits the act may in those cases have conceived, with respect to the enjoyment, that this species of usufruct is also lawful to him,--wherefore error by misconception is applicable to him; but nevertheless this is accrual whoredom, for which reason punishment is not incurred by the accuser. The law is the same (according to the Zahir Rawayet), if the female slave, in either of these cases, were to plead her supposing that the act was lawful, without any such plea on the part of the man,--because the carnal conjunction of a man and a woman being one act, it follows that a plea of supposed legality, made by either party, establishes error with respect to both and hence the punishment of both is abrogated.

Is any one interested in looking at the private parts of a woman? Of course, most men would like to do just this, albeit secretly. That is why we have ‘Playboy’, ‘Penthouse’, ‘Ralph,’ ..... etc., magazines. Looking at the glossy pages of these magazines with pictures of naked woman is a great fun that most men will indulge in but very few men (Muslim) will dare to admit. The bad news for these men is that looking at a woman (not related to him) below the level of her naval is absolutely forbidden in Islam. Forget about touching her. It is a *kabirah gunaaah* (absolute sin.) One cannot even look at the naked hands of a woman. This is the height of morality in Islam. Most Islamists cannot wait to announce to the world the great respect they have for women by citing these absurd, silly practices. We would accept this custom as a practice of great morality had it been applied to all women regardless of her social status. Nope. Believe it or not, it does not apply all women. If you are unfortunate enough to be a slave-woman then you become an object of display of flesh. Islam allows a man to look at every part of a slave (or a captive) woman including her, breast, vagina, clitoris, anus, --- every part of her pudenda. Unbelievable, you say. Read the following *Sha’ria* law on the inspection of a slave-woman for sexual purposes.

Slave woman—can look at pudenda---(ref. 11, p.599)

*A man may view his wife or his slave in any part.*—IT is lawful for a man to look at his slave girl in any part, provided he be not related to her within the prohibited degrees; and also at his wife in any part, even in the pudenda, if he pleases; because the Prophet said, “shut your eyes from all excepting your wives and female slaves.” Nevertheless, it is most becoming that a husband and wife should neither of them look at the genital parts of the other, as the Prophet said, “when ye copulate with women of your own tribe, you must conceal as much as possible; and be not then naked, as that savours too much of the custom of asses.”

Although the above provision recommends a man to show restraints while copulating, nothing can prevent him from indulging in all sorts of fetish/sadomasochism with a slave woman, if he wishes so. Since beating of women is permitted in the Qur'an (see Qur'an verse 4:34), therefore, sadomasochistic method of sexual gratification is absolutely possible in an Islamic way.

It is noteworthy that many Islamists often hide the truth about the extreme tyranny of sexual slavery under Islam by saying that one can marry a slave woman. On the surface, this looks fair enough. But when we dig deeper, we find the naked truth. The truth is that a Muslim man cannot marry his own slave-woman. He can only marry a slave woman that belongs to another person. He cannot purchase a slave woman and marry her. It is forbidden. However, he is allowed to have unlimited sex with her (the woman bought as a sex slave).

Can't marry one's own slave but can have sex with her---(ibid, p.317)

The Legal Disabilities to Marriage

There are nine prohibitions to marriage namely:-

\_\_\_\_\_-----\*\*\*\*\*O\*\*\*\*\*-----\_\_\_\_\_

8. A woman is prohibited by reason of property. For example, it is not lawful for a man to marry his own slave, or a woman her bondsman.

## Part 6

### Masturbation

What? *Naujubillah, Naujubillah*. Do you perform this act? If you are one of those 1% or 2% of men who have never masturbated in their lifetime, then you are extremely lucky, for, you do not have to undergo the terrible punishment that is reserved for those (at least for 98% of all males) of men who do 'nikah' and adultery with their hands!

In nature, we find that all living creatures capable of reproduction do masturbate. It is a quick, easy, safe and neutral method of sexual gratification that is in practice since 'God' created the animal kingdom. Ask any medical professional/sex therapist, if you do not mind, about masturbation and chances are that he/she will tell you that, it is a harmless practice that may even benefit you when you are under extreme tension or stress! He/she may even tell you that masturbation is the method by which sperms are collected for the sperm banks. However, this DIY sexual act is totally '*haram*' in Islam. If you ever indulged in such a dreadful act in your privacy, be warned that almighty Allah and His secret police/angels are recording your actions every time you commit such 'adultery' with yourself using your own body parts. You will be punished for such a vile act during your resurrection. I am not so sure as to how the Islamic *Sha'ria* laws on masturbation can be enforced in this world. The only way, as far I can imagine, to enforce God's punishment for this 'sin/crime', is to send Islamic 'moral police' to every cubicle in toilets, bedrooms and private rooms of every individual. Assuming that the physical punishment for masturbation in this world is nearly impossible to be meted out, all the masturbators must now be prepared for the punishment in the hereafter. So, what punishment these DIY sex maniacs expect from an angry Allah? Well, if we have to go by some authority on Islam, all those who have ever masturbated, will be resurrected with their hands being pregnant!!

How will this be possible? You may ask. We always thought that only women get pregnant. Nope! Allah can do anything. I do not know for certain what will happen to the women masturbators. What? Do women masturbate too? What a silly question I have asked, you say? Let us hear from an expert on female sexuality. Shere Hite, the famous sex researcher on female sexuality reports that 82% women surveyed in a research project indicated that they masturbate regularly. To this figure, I would safely add another 8 percent (at least) to make it a nice figure of 90% to include those women who did not respond to this question through an answer due to embarrassment. Thus, those women who do not admit having ever masturbated, are, probably lying (see page 59, Shere Hite, *The Hite report: A nationwide study of female sexuality*, 1977, published by Summit books, New York).

In page 59, Shere Hite describes the true nature of female masturbation thus, "How women masturbate is one of the most important keys to understanding female sexuality (from the point of view of orgasm): since it is almost always done alone and since in most cases no one is taught how to do it, masturbation provides a source of almost pure biological feedback—it is one of the few forms of instinctive behavior to which we have access."

In the same book, in page 60, she writes further, "The fact that women can orgasm easily and pleasurable whenever they want (many women several times in a row) shows beyond a doubt that women *know* how to enjoy their bodies; no one needs to tell them how. It is not female sexuality that has a problem ("dysfunction") but society that has a problem in its definition of sex and the subordinate role that definition gives women. Sharing our hidden

sexuality by telling how we masturbate is a step toward bringing our sexuality out into the world and toward redefining sex and physical relations as we know them.”

Those few sincere and truthful statements from a world famous researcher on female sexuality, whose work is considered to be the biggest sex study since Master and Johnson, even Kinsey Report, tells the scientific truth about masturbation. Her honest comments apply equally to both male and female sexuality. How could then Islam simply deny such truth and consider masturbation as a serious moral offence and a crime?

I do not know what will happen to those ‘lustful’ decadent women during the resurrection. Will they have double pregnancy? That is to say, will their hands, as well as their bellies get pregnant?

Here is what a Mufti from South Africa writes:

Mufti Ebrahim Desai

Islamic Q & A Online with Mufti Ebrahim Desai

Darul Ifta, Madrasah In’aamiyyah

Camperdown, South Africa

<http://www.islam.tc/cgi-bin/askimam/ask.pl?q=165&act=view>

Hadhrat Anas narrates that Rasulullah (Sallallaahu Alayhi Wasallam) said, ‘The person who performs Nikah with his hands (i.e. masturbates) is cursed. (Tafseer Mazhari vo.12 p.94)

Saeed bin Jubayr narrates that Rasulullah (Sallaahu Alayhi Wasallam) said, Allah Taala will inflict a punishment on a group of people because they played with their private parts.’

Ataa (RA) says, ‘Some people will be resurrected in such a condition that their hands will be pregnant, I think they are those who masturbate.’

After learning the terrible consequence of masturbation in Islam, is not it time for all of us (male and female) to quit this ‘despicable’ habit? Nevertheless, I am almost certain that most of us will never be able to give up such an easy source of pleasure, which is available 24/7/365 at FOC. Where can you get such a free ecstasy? To eradicate such ‘dreadful’ and ‘contemptible’ habit, the Islamists must launch a ‘quit masturbation’ campaign similar to ‘quit smoking’ campaign. Then again, I am quite certain that just like the ‘quit smoking’ campaign, this will also be a dismal failure, This is because, ‘a standing prick and/or a wet vagina has no conscience.’ Please forgive me for my using liberally such vulgar words, but I could find nothing better to describe the intense, innate and instinctive urge that all creatures have to satisfy their sexual libido. It is a desire against which no force on earth can stand. Those who smoke continue smoking despite the ‘quit’ campaign and knowing fully well the potential danger of smoking. Similarly, those who masturbate will continue to masturbate no

matter how much anger Allah has reserved for them in the afterworld. Sexual gratification is the biggest motivator of all living beings. Next to food, people will do almost anything and will go anywhere to satisfy their sexual appetite. It is as simple as this. The Islamic idea of masturbation is either totally out of reality or extremely hypocritical, to say the least. Islam wants to implant the sense of culpability and remorse by simply taking the gullible believers for a ride to submit to its doctrine through fear and guilt.

Here are the *Sha'ria* rules for those die-hard masturbators. Please note that all is not lost. Practice these Islamic rules and you may be saved!

## **Masturbation**

Ghusl obligatory---e10.1 (reference 8, p.79)

E10.1 The purificatory bath (ghusl, def: e11) is obligatory for a male when:

- (1) sperm exits from him;
- (2) or the head of his penis enters a vagina; and is obligatory for a female when:
  - (1) sexual fluid (def: below) exits from her;
  - (2) the head of a penis enters her vagina;
  - (3) and after her menstrual period;
  - (4) after her postnatal lochia stops or after a child is born in a dry birth.

(n: The Arabic term *maniya* used in all these rulings refers to both male *sperm* and *female sexual fluid*. i.e. that which comes from orgasm, and both sexes are intended by the phrase sperm or sexual fluid wherever it appears below.)

Fast broken---i1.18(9) (ibid, page 284)

i.1.18(9) Sexual intercourse (O: if deliberate, even if there is no orgasm), or orgasm from stroking a nongenital region or from masturbation (O: no matter whether such orgasm is produced by unlawful means, like one's own hand (did: w37). Or whether by lawful means, such as hand of one's wife);

Invalidates fast---I 1.19(3) (ibid, page 286)

I1.19(3) Of orgasm, whether as the result of touching (O: such as kissing, contact, lying between the other's thighs, or something else), or because of masturbation;

When I searched the entire Qur'an, I could not even find the word 'masturbation.' in it. Thus, I am not quite certain that masturbation is '*haram*.' However many Mullahs use verse 23:5-7

to mean that, among other acts that cause sexual defilement (*junub*) /sin, masturbation is one of them. This may or may not be true. Since I am not a Mullah, I leave this to all the ‘masturbators’ to judge for themselves the latent meaning of this verse.

023.005 Who abstain from sex,

023.006 Except with those joined to them in the marriage bond, or (the captives) whom their right hands possess,- for (in their case) they are free from blame,

023.007 But those whose desires exceed those limits are transgressors;-

Again, in *Sharia* books, we find that this DIY sex is declared unlawful by Islamic jurors.

Unlawful ---w37.1 (Reference 8, page 932)

W37.1 (N:) Masturbation with one's own hand is unlawful. Imam Shafi'I (Allah be well pleased with him) was asked in connection with masturbation about word of Allah Most High:

“...those who guard their private parts, save from their wives or [bondwomen] whom their right hands own, for these are not blameworthy. But whoever seekd beyond that, those are the transgressors” (Koran 23:5-7),

and said that these Koranic verses restrict permissible sex to what is mentioned in them, since the last verse denies that anything besides this is lawful.

### **Homosexuality/sodomy**

In contrast to masturbation, the Qur'an is very clear on homosexuality. In Islamic parlance, homosexuality is termed as sodomy, although strictly speaking, sodomy and homosexuality may not mean exactly the same thing. However, we shall use the word ‘sodomy’ to mean homosexuality and vice versa.

Homosexuality is quite a burning issue now a day, thanks to the worldwide movement by the gay and lesbian community to establish their legitimate rights in the society. The reform movement launched by the homosexual community around the globe is slowly changing the society's perception of this kind of sexual preferences. In many countries, the homosexual groups are very vocal to demand their legal rights and are extremely active to remove all forms of legal and illegal restrictions imposed on them. They want to enjoy similar rights that any other citizen takes for granted. Thus, in Australia, it is illegal to discriminate a person because of his/her sexual preferences whether he/she is a homosexual or not. There is the annual Mardi Gras festival celebrated in Sydney every year around the first week of March to create awareness among the populace that the gays and lesbians are a group of people who deserve to be treated as equal in the eye of law and that they are not a group of people to be despised, ridiculed, abhorred, subject to vilification and violence. What Islam

has to say on this issue of gay/lesbian rights?

In Islam, it is simply laughable to talk about the rights of homosexuals. Islam treats these people as worse than animals/criminals and there is barbaric punishment for those who engage in homosexual acts, either male or female. Islam considers this kind of sexual preference as unnatural or deviant and as an act against Allah. Sodomy deserves capital punishment (for men) in Islam. Thus, all those people who participate in the annual Mardi Gras festival are subject to be killed if they happen to live in any Islamic Paradise and if ever they are caught in action, make no mistake about this. Islam has no mercy for these people.

The Islamic argument that sodomy/ homosexuality is unnatural is very much debatable and cannot go unchallenged. In a TV documentary, shown a few months ago, about the research by scientists on homosexuality in animals, the researchers were greatly surprised that homosexuality was quite common among monkeys, chimpanzees, gorillas and baboons. They noticed that homosexuality, even among birds and fishes, was very much prevalent. The conclusion of the researchers was this: although not so obvious, homosexuality is very much in practice in the animal kingdom. Why should the humans be different? Many other studies have shown conclusively that a small percentage of human beings are attracted to the same sex. Therefore, the question is, whether this small section of males/females should be treated as criminals/murderers/rapists or not, and whether they should be meted out with capital punishment? Most civilized society will never act such barbarously, although the act of homosexuality may not be so readily acceptable to the larger section of the community. The urbane society will, at least, let these gay/lesbian couples have a chance to live and enjoy their freedom as long as they do not infringe on the rights of other 'straight' sex people. This is the minimum that a cultured society will do for its 'non-straight' people.

In Islam, however, the story is completely different. Homosexuals are condemned to receive the severest form of punishment in Islam. Homosexuality is treated as a serious sexual crime like *Zina* and adultery are. Here are some Islamic provisions for sodomy as found in Quran, *ahadith* and *Sha'ria*.

In Qur'an, the act of sodomy is described as the preferred sexual act of the people of prophet Lot, the nephew of Abraham. The place where the people of Lot practiced this sexual deviation is not stated in the Qur'an, although from historical references we can infer the place to be either Sodom or Gomorrah (ref. 6, p.149), the two biblical cities notoriously infamous for sexual depravity. From the following verses we learn that Allah destroyed the homosexual people of these places by baked 'brimstones.' Amongst those destroyed was also a wife of Lot! The Qur'an does not give a clear reason for her destruction. The following *Suras* refer to prophet Lot: 7:80-84, 21:74-75, 26:160-165, 27:54-58, 29:28-35.

I shall quote only some short verses, namely 7:80-84

007.80 We also (sent) Lut: He said to his people: "Do ye commit lewdness such as no people in creation (ever) committed before you?

007.081 "For ye practise your lusts on men in preference to women : ye are indeed a people transgressing beyond bounds."

007.082 And his people gave no answer but this: they said, "Drive them out of your city: these are indeed men who want to be clean and pure!"

007.083 But we saved him and his family, except his wife: she was of those who legged behind.

007.084 And we rained down on them a shower (of brimstone): Then see what was the end of those who indulged in sin and crime!

Abdur Rahman Doi (ref. 9, p.241), quoting Baihaqi says that sodomy begets Allah's wrath.

Allah's wrath---Baihaqi

According to the narration of al-Tibrani and al-Baihaqi, Prophet Mohammad (S.A.W) is reported to have said:

"Four types of people get up in the morning while they are under the wrath of Allah and they sleep in the night while they are under the displeasure of Allah." He was asked: "Who are they, O Messenger of Allah?" The Prophet replied: "Those men who try to resemble women and those women who try to resemble men (through dress and behaviour) and those who commit sex with animals and those men who commit sex with men."

In the same book (ref.9) referring to various Islamic sources, he concludes that sodomy is a great sin in Islam. Here is an excerpt from page 242 of this book.

Can't kiss a boy (ibid, p.242)

"One who kissed a boy with passion, Allah Most High will punish him for a thousand years in the fire of hell."

He is reported to have also said:

"The Prophet said: 'One who touched a boy with passion, he will be cursed by Allah, the angels and all the people.'"

The above comment by Abdur Rahman Doi is related to kissing and having sex with a boy, that is, a minor. Therefore, strictly speaking, it is not really homosexuality; rather it is child molestation, which is definitely a crime under even a secular law. However, when we look into Qur'an we find complete hypocrisy on this matter. In the description of paradise, Allah says that He has reserved young and beautiful boys as servants for those who qualify to enter the garden of paradise. This pleasure of child molestation is especially relevant to the Jihadis of today, who are dying just to have a real taste of paradise. Here are a few samples of verses from the Qur'an.

052.020 They will recline (with ease) on Thrones (of dignity) arranged in ranks; and We shall join them to Companions, with beautiful big and lustrous eyes.

052.021 And those who believe and whose families follow them in Faith,- to them shall We

join their families: Nor shall We deprive them (of the fruit) of aught of their works: (Yet) is each individual in pledge for his deeds.

052.022 And We shall bestow on them, of fruit and meat, anything they shall desire.

052.023 They shall there exchange, one with another, a (loving) cup free of frivolity, free of all taint of ill.

052.024 Round about them will serve, (devoted) to them, young male servants (handsome) as Pearls well-guarded.

052.025 They will advance to each other, engaging in mutual enquiry.

052.026 They will say: "Aforetime, we were not without fear for the sake of our people.

052.027 "But Allah has been good to us, and has delivered us from the Penalty of the Scorching Wind.

Here is another sample of Qur'anic 'boys' in paradise:

076.017 And they will be given to drink there of a Cup (of Wine) mixed with Zanjabil,-

076.018 A fountain there, called Salsabil.

076.019 And round about them will (serve) youths of perpetual (freshness): If thou seest them, thou wouldst think them scattered Pearls.

076.020 And when thou lookest, it is there thou wilt see a Bliss and a Realm Magnificent.

If you have the time to search the Qur'an, you will surely find many other verses that promise the company of 'beautiful' 'pearl' like boys used as a baits to convert the sex hungry Bedouin Arabs to Islam.

We often hear from the Islamic apologists saying that those 'boys' are simply the server of wine and not for sex. What a great hypocrisy it is! Why did not Allah engage exquisitely beautiful 'Hurs' to serve the wine? Why Allah has to resort to 'pearl' like beautiful boys/youths? As it was the practice of those days, why not let the black 'habshi' slaves be the server of wine? The truth is that many Arabs of those days were fond of sexual molestation of children that included both girls and boys. We find plenty of examples of this type of abuse in the child bride of many of the holy men of Islam including the Prophet himself. What is not apparent is that, this sexual abuse was also common with beautiful boys too. Obviously, Muhammad was greatly disturbed by the sexual misconduct of his followers, but he was very clever in enforcing a total ban on this. He simply deferred this pleasure for the eternal life in paradise. Thus, this kind of sexual molestation became a great temptation for the Jihadis to join Muhammad's wars and to die for the taste of his promised lustful paradise. But with great tact, Muhammad also made it known to his followers that, sodomy will not be tolerated in this world and pronounced a great punishment for indulging in such practices, much similar to *Zina* and adultery. So, what punishment one may expect for sodomy? In this context, it is good to understand the Islamic concept of sodomy.

As I understood from consulting several Islamic sources, the real meaning of sodomy is performing sexual intercourse through anus, be it a man or a woman. Thus, if a man has anal intercourse with a stranger woman, it will be treated as an act of sodomy, and will attract *Hadd* punishment. If he has anal sex with his wife, this too, will be treated as sodomy that

deserves *Ta'azir* (discretionary) punishment and not *Hadd* punishment (ref. 9, p.243). However, I could not find what sort of punishment would this be; that is, whether beheading, stoning to death or Islamic lashing. So, this is a topic of great doubt and confusion.

Now, the question is, what happens if a man kisses another man, or hugs another man or does any other physical act except anal intercourse? Does this constitute sodomy? Another perplexing question is, can lesbianism be treated as sodomy? It is impossible to have anal intercourse between two women. What is the criterion of homosexuality (read lesbianism) in women? What happens if two women kiss and caress each other without any sexual act? Does this fall under sodomy or homosexuality? I have been thinking about this problem ever since I read about the treatment of homosexuals in Islam. I would appreciate anyone who can enlighten me on this matter.

As stated earlier, any sexual act that involves the penetration of penis into anus, be that of a man or a woman, and the 'injection of sperms' (as is known in Islamic vocabulary; see below) there in, is an act of sodomy, as far as Islam is concerned. The punishment for such act varies depending on the Juris of Islamic law. This is a very serious matter, since it may mean life and death. According to some authority, there is no prescribed punishment (*hudud*) but only discretionary (*Ta'azir*) punishment that may involve even death sentence.

Here is what Abdur Rahman Doi writes on the punishment for sodomy:

Kill both---(ref. 9, p.243)

All Muslim jurists agree that sodomy is a sexual offence but differ in their punishment. According to Imam Abu Hanifa, the act of sodomy does not amount adultery and therefore there is no punishment by *Hadd* to be given to the offender except *Ta'azir*. According to Imam Malik the *hadd* punishment will be applied whether the offender is married or not. He relies on the following Hadith:

It is reported by Abu Hurairah that the Messenger of Allah (S.A.W.) said: "If you find someone who is committing an act of commitment of Lut (that is homosexuality), "kill the one on top and one below" and in another statement says: "kill the doer and the one with whom the act is committed."

"Abu Hurairah reports: That the Prophet (S.A.W.) said, "Imam Shafi'I, Abu Yusuf and Muhammad have said that if the offender is married the *hadd* of stoning to death will be applied, but if he or she is unmarried, only punishment by *Ta'azir* will suffice.

No backside---(ref. 9, p.243)

It is also a crime to have sex with one's wife in an unnatural way, that is, through the back (anus). The majority of the jurists believe that *Ta'azir* will apply since this is the case surrounded by doubt (*shubuhah*) and wherever there is a doubt, the *hadd* will not be applied.

Kill both p17.3 ( ref. 8, p. 665)

P17.3 The Prophet (Allah bless him and give him peace) said:

- (1) “Kill the one who sodomizes and the one who lets it be done to him.”
- (2) “May Allah curse him who does what Lot’s people did.”
- (3) “Lesbianism by women is adultery between them.”

Here is more terrible news from *Hedaya* (ref.11, p.185) for those who indulge in sodomy and hope for Islamic mercy:

*And no likewise sodomy, committed with a strange woman*—IF a man copulate with a strange woman in ano—(that is, commit the act of sodomy with her), there is no stated punishment for him, according to Haneefa; but he is to be corrected by Tazeer. The Jama Sagheer directs an aggravation of the Tazeer or correction in this case, and says that the offender must be kept in a place of confinement until he declares his repentance. The two disciples have said that as this act resembles whoredom, the person committing it is subject to the stated punishment for whoredom; and there is one opinion of Shafei to this effect; but another opinion of his is that the parties should be put to death, of whatever description they may be—that is whether they be married or not—because the Prophet has said, “Slay both the ACTIVE and the PASSIVE” (or according to another tradition, “Stone both the AGENT and the SUBJECT”)—The argument of the two disciples is that the act in question has the property of whoredom as that is defined to be an “act of lust committed in that which is the subject of passion, completely and under such circumstances as to be purely unlawful, and where the design is the injection of Semen.” Haneeffa, on the other hand argues that his conjunction is not actual whoredom, because the companions of the Prophet have disagreed concerning their decrees upon it, for some of them have said that offenders of this kind should be burnt, some that they should be cast headlong from some high place, such as the top of a house and then be stoned to death—and so forth; moreover, the conjunction to question has not the property of whoredom, as it is not the means of producing, offspring so as (like whoredom) to occasion any default in birth or confusion in genealogy;—besides, this species of carnal intercourse is of less frequent occurrence than whoredom, because the desire for it exists only on the part of the active and not the passive, whereas in whoredom the desire exists equally on both sides. As to the tradition cited by Shafei, it probably relates to a case where an extraordinary and exemplary punishment is requisite; or where the perpetrator inculcates and insists upon the lawfulness of the act.

From the above few paragraphs, it is obvious that the concept of homosexuality, as perceived by Islam, is totally flawed. Never mind if it is flawed, as long as this act did not invite any corporal or capital punishment. The truth is this; because of the ambiguity in the interpretation of the very nature of this sexual ‘deviation’, there is every possibility of miscarriage of justice. Due to the confusions and differences in opinions, it is not fair to inflict the terrible punishment on those who have desire to have a family with a partner of same sex .The Islamic rules on homosexuality are completely inhuman and out of time. One

may not like 'gays' and 'lesbians', but it is totally unjust to deny them a right for their lives (that is, to live) if they happen to fall in love with the same sex without infringing on the rights of others.

## Bestiality

Having sex with an animal? How is this possible, we often wonder? You have heard sex with man and woman, sex with man and man as well as sex with woman and woman and even sex with oneself. Was not that enough? No, not yet. If reading the sexual deviation in God's creation has disgusted you, then this last topic (bestiality) must be the most disgusting of all, no doubt. For most people, it is impossible to comprehend how one can have sex with an animal! This is similar to committing a murder/suicide. For most common people, the act of murder/suicide is very difficult to understand. Despite this rarity, there are murderers and performers of suicidal acts. Ditto for bestiality. It is a form of very rare sexual deviation, similar to homosexuality, necrophilia, fetish, sadomasochism.... etc. However, we cannot simply ignore these sick people. They need correctional treatment rather than punishment. However, in Islam, there is no such notion as treatment or correction, but only terrible punishment for sexual deviationists; as though, by inflicting such barbaric punishment, the abnormality in human behaviour can be corrected! Let us first look into Islamic sources as to what is bestiality and how Islam tries to handle such repulsive sexual act.

The most interesting observation is that, there is a huge difference in opinion among the Islamic jurists regarding the nature of punishment to be meted out for bestiality. The punishment for the perpetrator of this act varies from no punishment to the killing of the accused. I am wondering why Allah did not know that his creatures, would, not only fall in love with their own species but also with different species as well. Why Allah was so careless when he created love in the hearts of men women? How come He overlooked the possibility of some deviation from his standard definition of 'love'? Since Allah overlooked this matter, now the Mullahs have a great time establishing their authorities on this matter. This is of grave concern, no doubt, because it could involve life and death for an offender. Please peruse the following excerpts from Hedaya with hilarity and think of what would happen to you should you ever become a victim of this Islamic law/s. Also, note that the beast always receives the punishment (slaughtering) even though it never commits the crime. So much for Islamic mercy for animals and wild life!

### Punishment for bestiality

There is considerable confusion regarding the Islamic punishment for having sex with an animal. The punishment may range from very little to the stoning to death.

The famous Sha'ria expert Abdur Rahman Doi (ref. 9, p.243) writes that according to Imam Malik, Abu Hanifa and Zahir only *Ta'azir* is to be applied and not *hadd*. The flesh of the animal is *halal* when slaughtered. But Imam Hanbal and Shafi'i hold that *hadd* punishment of stoning to death should be applied on the individual and the animal should also be killed

and its flesh is unlawful.

Punishment for bestiality (ref. 11, p.185)

*And bestiality*—IF a man commit bestiality he does not incur Hidd or stated punishment, as this act has not the properties of whoredom, for whoredom is a heinous offence, as being a complete act of lust, to which men feel a natural propensity; but this definition does not apply to copulation with beasts, which is abhorred by an undepraved mind (whence it is not held incumbent to cover or conceal the genitals of brutes); and men can have no reason for desiring carnal connexion with brutes, but from the most vitiated appetite, and the utmost depravity of sentiment;--Hidd therefore is not incurred by this person; but he is to be punished by a discretionary correction for the reasons already specified. It is recorded, also, that the beast should be slain and burnt; this however, is only where the animal is not of an eatable species; but if it be of the eatable species, it is to be eaten (according to Aboo Haneefa) and not burnt. Aboo Yoosaf holds that it should be consumed with fire in both cases, the perpetrator (where it belongs to another person) remaining responsible to the owner for the value; but yet the burning of it is not absolutely incumbent.; nor is it to be burnt for any other reason than as, by this means, all recollection of so vile a fact may be obliterated, and the perpetrator shielded from the disgrace which would attach to him in case of the animal remaining alive.

## Summary and conclusion:

It was not easy to unmask the truth behind the seemingly pious look of Islam regarding sexual matters. Islam gives the impression that it is the only 'moral police' and 'ethical guardian' in the world who has the final say on sex and sexual matters. This is completely untrue. When the veneer of piety and morality and the '*hijab*' that is forcibly put on sexual matters is lifted, what we see is a completely different picture with regards to sex in Islam. These observations can be summarized below:

1. The true meaning of sex in Islam is the possession of female sex organs either through dowry in marriage or through the capture of enemy/infidel women by Muslim men.
2. The Islamic version of sex primarily means the sexual pleasure/enjoyment of men that culminates in the 'injection of sperms' in a female vagina.
3. Men are the actors in sex and the women are the objects who are acted upon.
4. In the Islamic concept of sex, there is virtually no room for female sensitivity, her likes and dislikes and the consideration of her sexual satisfaction. It is nearly impossible for a Muslim woman to express her sexual desire. If she is little demanding on sexual matters, she is treated as a whore.
5. The thought of love, feelings, empathy, and consideration, especially on the part of a Muslim woman is sadly missing in the legal provision for the supply of sexual

pleasure to a Muslim man by a woman. Sex is viewed as a compulsive desire of men, that, only he is entitled to enforce on a woman with brute force, if necessary.

6. In Islam, homosexuals and other sexual deviants are worse than murderers. There is no room of mercy for them.
7. Islam gives an open license to Muslim men to have sexual intercourse with women as long as these women are not Muslims and/or when these Muslim men are living in an infidel country.

The concept of sex in Islam is totally flawed, if not completely wrong. It is solely based on the medieval and barbaric Arab/Bedouin culture where 'male orgasm' was the only concept of sex. With this outdated idea of sex in Islam, it is impossible to have a sexually satisfying relationship except for gratifying one's base and raw carnal desire.